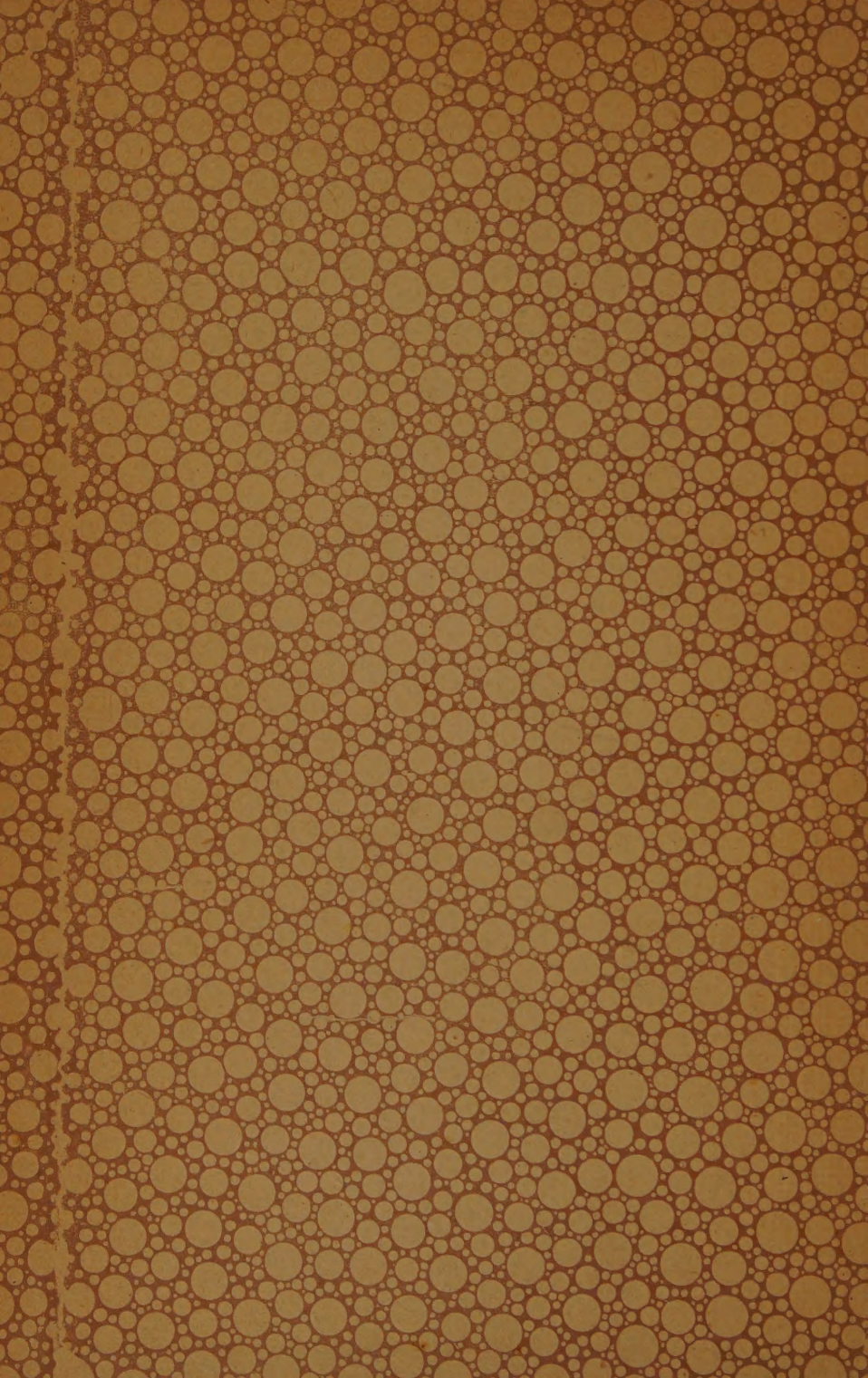
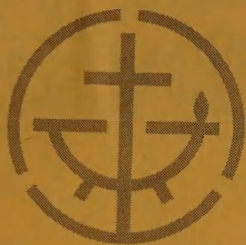


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THE
MILLER AND SOMMER
DEBATE.

REPORTED BY
JAMES ABBOTT,
CHICAGO, ILL.

MOUNT MORRIS, ILL.:
THE BRETHREN PUBLISHING HOUSE.
1898.

PREFACE.

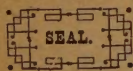
THE report of the Debate herewith given to the public may be relied upon as correct. as will be seen by the following affidavit made by the Reporter:

STATE OF ILLINOIS, } ss.
COUNTY OF COOK.

JAMES ABBOTT, on affirmation says, that he resides in Chicago, and that his business is that of a general shorthand reporter;

That on the 20th, 21st, 22nd, 23rd, 25th, 26th, 27th and 28th day of March, 1889, he was at Rockingham, Ray County, Missouri, and reported the discussion which then and there took place between ROBERT H. MILLER, representing the German Baptist or Dunkard Church, and DANIEL SOMMER, representing the Church of Christ; and afterwards transcribed his shorthand notes of said discussion, sending to each disputant his portion of the discussion for revision, and requesting the said disputants, ROBERT H. MILLER and DANIEL SOMMER, to make such corrections in the copy as were necessary in order to have it accurate; that the copy so furnished contained the whole of said discussion, no portion of it being omitted, and with the exception of such clerical errors as occurred in making such transcription (which were left for the disputants themselves to correct) the same was substantially correct; and was made with entire impartiality as far as this affiant is concerned, he having no interest whatever which would in any way prejudice him in favor of or against either disputant.

JAMES ABBOTT.



Subscribed and affirmed to
before me this 13th day of
July, A. D. 1889.

JOHN GRAY,

Notary Public.

We have, in all cases, followed copy very closely as it came to us from the disputants. This can be verified at any time by an examination of the copy, as we have it carefully preserved. We send the book out in the interest of truth, and trust that it may result in good. All profits accruing from the sale of the book will be used in the great missionary work of the Church.

BRETHREN'S PUBLISHING COMPANY.

Mount Morris, Ill.,

August, 1889.

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The Miller and Sommer Debate.

First Proposition.

The Scriptures teach that the Kingdom or Church of Christ was set up on the Day of Pentecost, spoken of in the second chapter of the Acts of the Apostles.

Daniel Sommer affirms; Robert H. Miller denies.

DANIEL SOMMER'S FIRST ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—It is an old saying, "When Greek meets Greek, then comes the tug of war;" to which somebody has added, "When Dutch meets Dutch, then comes the lager beer." The gentleman who represents the other side of this question does not claim, as I understand it, to be a Dutchman, but rather, Germanic, making a discrimination; and he is chiefly German. I claim to be a thoroughbred German. So it is German meeting German, and I suppose that now comes the debate.

This is the first debate that I have ever been engaged in with one exception. I did have a partial discussion some years ago with a man. We were to debate night after night, or rather I should say, each night consecutively, until we should finish. We discussed one night, and then after that he was not there. I will not tell you just now the reason. It may come up further along. But this is my first discussion, and I have understood that the elderly gentleman, who represents the other side of this question, has had quite a number. Somebody said two-score. I hardly credit that; but be that as it may, he has had quite a number and has the advantage of me in that particular; and also in his age and experience before the public as a disputant in defending the position which he occupies religiously. But there is one particular feature

in the case which gives me an advantage which this audience is to bear in mind all the way through; and I mention it now as a preliminary before touching the proposition. That advantage is this: I stand before you as a representative of the Church of Christ, a church mentioned in the Book of Heaven, a church found described there, whereas my opponent represents a church that is not mentioned in the Bible, either in the Old Testament or the New. I claim that as a special advantage which I trust the audience will keep in mind all the way through this discussion. And with that much of a preliminary I will add one additional thought; that as I have already stated, so far as nationality is concerned, I am a German, or rather I should say of German ancestry. My opponent has said to me that he was three-fourths German — so he informed me yesterday. That being the case, I think I am more of a German than he is, and I think as much of a Baptist as he is, because I am a baptizer. So I am as much or a little more of a German Baptist than he is. I wish that also borne in mind.

With that much of a preliminary we take up the proposition: "The Scriptures teach that the Kingdom or Church of Christ was set up on the Day of Pentecost spoken of in the second chapter of the Acts of the Apostles."

By way of beginning I introduce what I would call my *Foundation Argument*. I refer to 1 Cor. 3: 11: "For other foundation can no man lay than that is laid, which is Jesus Christ." With that much before the mind we turn to the statement found in Matt. 16: 18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell [or *hades*, as later versions give it] shall not prevail against it." In connection with that I call attention to this found in Rom. 9: 33: "Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." From that I call attention next to 1 Cor. 10: 4. I read this: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." From that we go to Eph. 2: 20: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" or as a later version gives it, which is a correct reading, "corner foundation."

Now we have read a few Scriptures. Let us see what they teach. First of all, "Other foundations can no man lay than that which is laid, which is Jesus Christ." Secondly, Christ, in speaking of his church, spoke of it as "my church," and said, "On this Rock I will build my church." Now we want to know who the Rock is. In Romans we found Christ spoken of as a stone; then we turn to First Corinthians and found he is spoken of as the Rock, typified by the rock of which their forefathers drank in the wilderness. We look again and find in Eph. 2: 20, that he is spoken of as being the corner stone or foundation. This brings us finally to 1 Pet. 2: 6, 7, where we have the following: "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." This being "disallowed" turns us back or suggests to the mind Matt. 21: 42: "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?" This makes it as clear as light that Christ is the Rock on which he says he will build his church. God was the Rock of his ancient people. Christ is the Rock of his people now. I call attention, to prepare the mind for this, to Ps. 18: 2, where David says, "The Lord is my rock, and my fortress, and my deliverer," and also in verse 31 he says: "For who is God save the Lord? or who is a rock save our God?" Thus, my hearers, we notice that God was the Rock of his ancient people. Christ was the Rock on which he says he will build his church. It is said that Peter is the Rock. Christ is the Rock on which the church is built, for the Book says no other foundation can be laid than is laid, which is Jesus Christ. When was it laid? This foundation as a stone, spoken of as such, was rejected by the builders. When was the final rejection? It was when they clamored for his death, when they said, "Away with him; crucify him; crucify him." When they made that declaration, and sentence was finally pronounced, he was crucified, buried, and rose again.

That brings us to 1 Cor. 15: 1: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have

received and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." Then testimony is presented in proof of his resurrection. So Christ is the Rock. The builders rejected him. Their final rejection was when they demanded that he should be crucified. He was put to death, and we find that he died for our sins. He was buried, and rose again for our justification. These three grand facts constitute the sum of the Gospel. They are the foundation of the entire New Testament order of things. Christ stands as the central figure between the Old and the New Testaments. The Old Testament was fulfilled in him. The New Testament has issued forth from him. Such being the case, it becomes very evident that all the former arrangement was fulfilled in the death, burial and resurrection of Christ. Christ, then, is the foundation. The death, burial and resurrection of Christ constitute the foundation facts, and it is upon this foundation that the church of Christ is built. Before Christ was dead and buried and raised again, the foundation was not laid. Before Christ was raised from the dead we had no hope through him of resurrection and a life thereafter. That brings us to what Paul says in 1 Thess. 4: 13. He says: "But I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." So our hope, which is as an anchor to the soul, sure and steadfast, is built on Christ. That is the grand consummation. Christ said, "I will build on this rock my church." The death, burial and resurrection of Christ constitute the fundamental facts, and before he was dead, buried and raised again, the foundation was not laid. Apostles and prophets are mentioned, but the chief corner stone was not laid. And such being the case, the building could not have been erected. Sensible people, even in this country, do not build a house without putting a foundation under it. The Lord Jesus Christ knew what he was doing. He laid the foundation before he built the superstructure—the solid foundation which he intended to remain for all time.

In the second place I want to call your attention to another

Scripture. Under this heading we may, as a basis or starting point, say we come to what we will term the *Will Argument*. We find in Heb. 9: 16 this statement: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." We are under the will of Christ, and not the will of God as expressed through Moses on Sinai. That being the case, Christ's will was not of effect until after his death. He says he came to do the will of his Father. But after he had been buried and raised again he ascended to heaven as King. Matt. 28: 18 informs us that just before Jesus ascended to heaven he said: "All power is given unto me in heaven and in earth." "Power" is the same word which is translated "authority" elsewhere. "All power is given unto me in heaven and in earth"—power or authority. Now, what did he say to his chosen ones whom he intended to make the executors of his will? Luke 24: 49 says: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." What was that power that was to be with them? We turn over until we come to John 16: 7, and there we read the following: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye can not bear them now." Then he added, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." In order, then, for a will or testament to be enforced, there is necessity for the death of the testator. Then it falls into the hands of the executors. Christ's will was to do the will of the Father until after he was dead and raised again. Then the Scriptures teach that all authority in heaven and in earth was given unto him. He said unto his chosen ones to tarry in Jerusalem until the Spirit came from on

high. He said, I will leave you, and will send the Spirit down; if I go up, I will send the Spirit down, and when he is come he will guide you into all truth, and show you things to come, for he shall receive of mine and shall show it unto you. So, in order to the execution of this will, it was necessary that the one who had died should send a superintendent, so that those who executed the will would execute it with infallible certainty. Until that superintendent or the Holy Spirit had been sent, they were not permitted to go forth to execute that will. But they were told to tarry in the city of Jerusalem until they were endued with power from on high. In Acts 2 we find that, "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Just there we find that they were endued with power from on high to preach Christ's Gospel to men. Not before then were they prepared to execute the will which was not of force or effect until after the death of the testator, who was the Lord Jesus Christ. That places the execution of that particular will on the day of Pentecost, after the superintendent, called the Holy Ghost, had been sent down to endue the apostles to speak with infallible accuracy God's message to man. For Christ said that that Spirit they should receive from on high which should show all things unto them. So, then, that lands us at the second chapter of the Acts of the Apostles as being the time when the Holy Spirit was sent down for the execution of this will—sent down to endue infallibly these chosen executors to do their work so that they could not possibly make any mistake.

Now then we present next what we call the *Historical Argument*. And that I will begin by turning back to Matthew 16. I will read again verse 18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Turn from that to Col. 1: 12, 13: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into

the kingdom of his dear Son." Matthew 16 says, "I will build my church." Not, I HAVE built it. We look forward to see when and where. We turn to Col. 1: 13, and there find certain persons living on earth, addressed as Christians, who are alleged to have been translated into the church, or kingdom of God's dear Son. Christ has said, "I will build my church;" and we find those who obeyed him are translated into the kingdom. Between the two extremes we look for the building of the church. Look at Matt. 18: 15, and there you find a paragraph in which the church is mentioned. And how is it mentioned? (I will give the chapter and verse all the way through, and I trust that this gentleman will treat me with the same consideration, so that we all can follow the references. I do not wish to have to hunt up Scripture after him, and I will not have him hunting up Scripture after me. This will be fair and courteous.) So, then, in Matt. 18: 15 we read this: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: But if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Was the church then established? Was it meeting for worship? Was Christ's will executed then? We turn to Matt. 23: 1: "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." So Moses was still in authority, and the law was still in authority, and Christ's will had not yet come to be executed. He was still doing the will of his Father. He said in Matt. 5: 17, 18, when he was addressing them in his Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He came then to be a Fulfiller of the law, and said in Matthew 23 that the scribes and the Pharisees who sat in Moses' seat were still in authority, and even his disciples were to obey them. They were to continue in obedience to the scribes and Pharisees until the

time came for Christ's will to be executed. You may then look through the remainder of Matthew and you do not find Christ's church mentioned. Look through Mark and it is the same. Look through Luke and you do not find it. Look through John and you do not find it. We are on the historical question now. Look through the first chapter of the Acts of the Apostles and you do not find it. We find there one hundred and twenty gathered together. They are praying. They are tarrying there, and, having nothing to do, they prayed as they had been previously taught to pray. What have we here? In the first chapter of the Acts of the Apostles we do not find the church yet established. Come to the second chapter and examine that, and we will find that the superintendent, called the Holy Spirit, was sent down and the chosen ones were endued with power from on high. The people wanted to know what they should do. They were told in the thirty-eighth verse of this chapter: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Then in the forty-first verse we read: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Then the forty-second verse: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." There was the worship instituted for the first time that we read of. Then a little further on we read about this in the forty-sixth verse: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved," "The saved ones," as a later version gives it. But what we are after is, not the saved ones, but where the church is mentioned. "Added to the church daily the saved ones," or "such as should be saved." From Matthew 16 we proceeded to find the church. In Matthew 18 it is prospectively mentioned, and in Matthew 23 we find Moses still in authority. Then we proceed to find when and where the church was established, and we find the church meeting for worship on the day of Pentecost. We go from that over to Acts 5: 11, and there we find the church mentioned: "And great fear came upon all the church." And

from that we go on chapter after chapter and find the church mentioned. Take, for instance, Acts 14: 27, and there we find such language as this: "And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

My time is nearly up. So here we have the *Historical Argument*. We find that this *Historical Argument* directs us to go in search of the church which Christ says, "I will build," mentioned in Matthew 16, and to find when and where it was established. I have not had time to dwell on how it was built, but we find the church existing in the second chapter of the Acts of the Apostles, and not before that do we find the church meeting and worshiping according to the New Testament order of things, because not before that was the Holy Spirit given; and if a church can be found previous to that you will find it is a church that HAD NOT A HOLY SPIRIT IN IT, as Christ intended his church should have. And more than that, you will find a church that HAS NOT THE NAME OF CHRIST IN IT, as the name through which to approach the Father. He taught them to pray in Matthew 6, and what did he say? He taught them a prayer that has not the name of Christ in it. All our praying is to be through the name of Christ. We will mention also this: It was a church that HAD NOT THE BLOOD OF CHRIST IN IT, because it was not shed yet. Therefore in our search for this *Historical Church* we find it established and meeting and worshiping in the second chapter of the Acts of the Apostles. And thereafter we find it mentioned, step by step, until we come to Col. 1: 13, and there we find that the people to whom Paul wrote had been delivered from the power of darkness and had been translated into the kingdom of God's dear Son. We conclude our first address in the affirmative, after having again called your attention to what we termed the *Foundation Argument*; also what we called the *Will Argument*, and what we call the *Historical Argument*. And with that we submit the matter for this elderly gentleman who represents the other side of the controversy to consider in the course of the next half hour. I trust you will give him the same kind attention you have given me.

ROBERT H. MILLER'S FIRST REPLY.

Brother Moderators and Christian Friends:—I feel thankful for the opportunity of meeting you on this occasion, to investigate some of the truths of the Bible,—some of God's revealed will brought before our minds for thought and investigation. And I am thankful that we have this opportunity, and I pray that God's blessing may rest upon our labors, and that some good may come out of this investigation. And I hope that you will so conduct yourselves, brethren and sisters, that your actions and conduct may be a help to build up the name of our God, and the spirit of our Christianity.

Our business—that is, the business of the disputants on this occasion—is to investigate the truth embraced in the proposition before us. My friend affirms that the kingdom or church of Christ was set up on a certain day of Pentecost, spoken of in the second chapter of the Acts of the Apostles. It would not be a matter of much difference to me, if it were not that out of his position grow many and great consequences. Out of it grow, in my judgment, fatal and dangerous errors. And, because of these errors growing out of it, I feel that it is not only a wrong position, but dangerous to the truth of the Bible.

But what is it? Let us look at the proposition. I was in hopes that my opponent would define it. The proposition declares that a kingdom, a church, was set up on a certain day; and that that kingdom was the church of Christ. If it was set up on that day, what about all the Word of God before that time? What about all the teachings of Inspiration after that time? Why make one great day, so large that you are going with its ideas to impair, annul and destroy the works of another day? Is not that the consequence of it? Let us ask, What is a kingdom? A kingdom is first composed of a constitution, that is, you must have some kind of a constitution that makes the king a king, and the people his subjects. You must have a king. You can not have a kingdom without a king. And you must have the subjects. You can not have a kingdom without the subjects. You can not have a kingdom without a law. You must have a king, and subjects, and a law for that kingdom. If the kingdom was set up on the day of Pentecost, the king was set up that day, the subjects were set up that day, and

the law was set up that day. Then what are you going to do with all the rest of the Gospel? It is only making it a mass of non-essentials. I am looking logically now at the proposition. I am getting right down to the points of difference between us. I want that difference to come before our minds in the beginning of this discussion, and I want it kept there.

When he sets up a king in that kingdom, the laws of that kingdom must be made. We set up the Government of the United States. In the United States the laws must be made. Any law made outside of the United States is null and void in the United States, unless we adopt it after we establish the Government of the United States. When he sets up a kingdom on the day of Pentecost, he sets up the law-making power, and the laws that are not made *in that kingdom* or adopted by it, are all null and void. Just as when the United States Government was set up, the laws of the old English Government had no force at all until they were made binding in the United States. Now, suppose we look at this proposition in its true light in reference to that point. How will you get a law binding in a kingdom, unless it is made in the kingdom? And if it is made on the day of Pentecost, how are you going to get a law binding in it that was not made on the day of Pentecost or afterwards? We are looking logically at the facts. There is that, or something like that, in his proposition, which makes me say no and stand in the negative.

Now I take this position in regard to it, and the reason I deny so strongly the safety of his proposition is, that it clearly and positively nullifies and makes void all that Christ, all that the Father and the Holy Spirit by the mouth of the old prophets said, unless it is re-enacted after the day of Pentecost. That is true, and I want him to meet that issue. He may make nice speeches, as he did; and I can accept about all he says; and yet he leaves me in the difficulty that his position really and logically leaves all the teachings of Christ, which are not re-affirmed or re-enacted after the kingdom is set up, without any binding obligation on us as a duty, and of no effect as a privilege.

Now, we make these preliminary remarks for the purpose of bringing the issue before your minds. We might carry it further than that; and I believe I will, that you may look at it. If the kingdom was set up on the day of Pentecost, all that is essential to

the existence of that kingdom must be in the kingdom, or it is not set up. Then all that came after the day of Pentecost is not essential to the existence of the kingdom, for the kingdom existed on the day of Pentecost, perfect as God had made it, with all of its essentials; for all after that is not essential, is a mere matter of expediency and not enjoined as essential in that kingdom. That is the conclusion drawn from the proposition.

Suppose one of you farmers go to town (to use an illustration which you will readily understand), and you buy a harvester, a reaper, a self-binder from a man, and that man agrees for so much money to let you have the machine and bring it here and set it up. He must have every piece in that machine before it is set up. It is not set up when only a part of it is there. It is set up when every piece is there and ready to go to work. Is not that the meaning of the affirmative of this proposition? It means to set it up with all the parts essential to it there, and put in it. We believe his doctrine and affirmation narrows down the foundation on which the church is built to one chapter, to one day. We believe it. We are honest in that belief. And he is here, trying to show we are not correct. I do not want to misrepresent him, and I do not intend to. I intend to investigate the question as carefully as I can, and with perfect honesty. I am after the truth, and nothing but the truth.

Now I have a good many reasons and arguments against taking the position he has; and it will become my duty, after giving you to understand our position and our difference, to look at some of his arguments. I might accept nearly all of his speech, and say I believe it, partly; and yet it does not prove that the kingdom was set up on the day of Pentecost. It is all well enough, except the point he makes of the kingdom being set up on that day. He refers to quite a large number of Scriptures; but I would inform him, in the beginning, that a great *number* of Scriptures is not what I demand. One plain Scripture proves any truth to me. One is enough. He need not get any more than one. If he will get one plain Scripture that says the kingdom was set up on the day of Pentecost, I am done; I surrender. He refers to a number of Scriptures about like this, and others of the same import, that "other foundation can no man lay than that is laid, which is Jesus Christ." That is perfectly true. But if you know that Christ is

dead and gone to heaven ten days before Pentecost, how can you say Christ is made the foundation on Pentecost, when he has gone to heaven ten days before that? We want to look at this matter carefully.

He said again, quoting from Matthew 16, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." That is true, but that does not show that the church was founded on the day of Pentecost. That says, "I (Christ) will build my church," but does not say, "I will build it on the day of Pentecost." That is the point. It does not say when he will build it. If you will notice, it is an inference of my friend's that he will build it on Pentecost. Christ refers to the work of the Holy Spirit, what the Holy Spirit has done in the building of the church on the day of Pentecost. Now, the work of the Holy Spirit on the day of Pentecost is important, but that is not all of it. The Holy Spirit has a great deal to do with giving us the Gospel and with the salvation of every sinner, as all will admit. But the work of the Holy Spirit in building up this church and laying the foundation, commenced long before Pentecost. It was the work of the Holy Spirit in making the Word flesh, to dwell among men. It was by the Holy Spirit that the Virgin conceived the Son of God and made him flesh. It was the work of the Spirit away back there. You grasp this grand truth—and it is a grand one—that the work of the Father, and of the Son, and of the Holy Spirit reaches from the beginning to the end, and all the way through. On the morning of creation it was there: "And the Spirit of God moved upon the face of the waters."

Now I want to reply to all that he has said, so far as this principle and argument is concerned; but I can not reply to every single Scripture that he has read, but to each of a *kind* or *character* he has read. They all go to prove that Christ is the foundation. That I believe. That Christ died, and was buried, and rose again; that I believe. That the Holy Spirit was promised; that I believe. I believe all that. But I do not believe that these Scriptures prove the kingdom was set up on the day of Pentecost.

But, while arguing this question, we do not want to simply reply to his reasoning or tear down his position. We wish, and we feel it our duty, to show what the great truth of the Bible is in reference to this matter; to show you what the doctrine and faith

of our church is on this subject, that you may know it. Instead of building our church upon the day of Pentecost, we build it upon the whole Gospel. "You are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." All the Old Testament points to the Gospel. We build our church upon the work of the Father, and of the Son, and of the Holy Spirit. We believe in having the whole plan of man's salvation preached to the Gentiles as well as to the Jews, under the Gospel.

The first argument we bring to show the kingdom was not set up on the day of Pentecost is, *that God always had a Kingdom*. Revelation shows that the time never was—we believe it can be made clear that the time never was since creation began—when God did not have a kingdom and was not King over that creation. When man was made, God was ready to give him the law as the King, and God established a kingdom. To show that we are correct we will read a few verses from Psalms 103: 18, 19: "To such as keep his covenant, and to those that remember his commandments to do them; the Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Again, in Psalms 145: 9-13, we read: "The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." We read these verses to show that the idea of the existence of a kingdom of God is a great, grand, eternal truth, co-existent with creation. I will read again, Mark 1: 14, 15: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Here is the record of a kingdom preached even in the time of John. But, further, John 18: 36, 37: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I

born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." This shows that Christ alludes to his own kingdom, and speaks of it as existing then. He speaks of himself as having a kingdom. "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presses into it." John again speaks of a kingdom that is preached, and every man presses into it. Could they press into a kingdom that was not yet set up? How would men get into a kingdom or press into a kingdom that had not yet been set up? Again, in Matt. 23: 13, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." You not only will not enter yourselves, but hinder those that would go in. God either had a kingdom they could enter in, or he had not. How could the scribes and Pharisees hinder men from entering into the kingdom which was not in existence?

Now we will press another thought, which we passed over a little while ago, where we read that Jesus preached the gospel of the kingdom, saying, "Repent ye, and believe the gospel. The kingdom of God is at hand." What does "at hand" mean? That is what I wish to know. A man can reach just so far with his hand, and "at hand" gets its meaning from the distance a man can reach with his hand. If you look into the dictionary you will see it means "near by." It means that which is near by in regard to time or distance. How could he say that the kingdom of heaven was at hand when it did not exist at all? How could he say that a kingdom of heaven was at hand which was not set up for five years after? Suppose you come down to Norborne and get off the cars, and a brother tells you that he has come to meet you and take you to his home. "How will you take me?" "I am going to take you in my wagon." "Where is your wagon?" "It is at hand." If you hadn't any wagon, and were not going to have any for five years, would you say that? No, sir. What is the common meaning of such language? The common sense of everybody would understand that such language did not mean that a thing was at hand which did not exist at all, and would not exist for five years. We bring forward these arguments to show that the time never was when God did not have a kingdom.

Let us go further, and we will make this assertion, The time never was on earth when God's inspired men, speaking as moved by the Holy Spirit, spoke God's will, but that the children of men who obeyed, either under the Jewish law or under the preaching of John, God's Word sent from heaven—believed and obeyed that Word in their hearts—the time never was, I say, when they were not saved, and made heirs of the kingdom of eternal glory, and saved *in God's kingdom*, and made his subjects. That is the ground we occupy. We want you to know the doctrine we believe. That is what we believe. And we would like to get this idea before your minds, that we want some clear proof that the Lord Jesus was *made* king on Pentecost. We want clear evidence that there was not only a king set up, but that the law and all that was essential to that kingdom was set up there. We want clear evidence of that, and that the subjects were there when the king was set up. But we shall presently proceed to prove that Christ was a king even before the day of Pentecost. The Scriptures teach that he was a king even before that day.

Our second argument is drawn from the fact *that the setting up of the kingdom was a gradual work, the revealing of God's truth to man*. What we mean is, that it was not done in one day, and could not be. Now the setting up of the kingdom, we affirm, was a gradual work. It required that the truth of God should be revealed by the Spirit, and that it should be preached to the children of men. They should believe it in their hearts, and they should obey it, in order that they might be fit subjects for his kingdom. There was what we might term in our argument a gradual progress in teaching and hearing and believing and obeying God's Holy Word, to make men fit subjects of the kingdom. The kingdom that was shadowed forth under the Old Dispensation in types before God revealed the Word that was made flesh.

We come on down to the Gospel Dispensation, and there we get the great sunlight of the Father, and of the Son, and of the Holy Spirit, as revealed in the Gospel gradually. We find it at the baptism of the Savior, the Father in heaven, the Son in the Jordan, the Holy Spirit descending and abiding with him, revealing these great truths. We find some of these truths revealed in the preaching of John—that the people must repent and bring forth the fruits of repentance, must accept the Lord Jesus who is

to come, and the Holy Spirit which is to come as a teacher. You are to believe in them. Not only was that presented, but the Son himself comes to teach his doctrine. He chooses twelve men to be with him all the time for three long years. He was their constant teacher in many truths. Not only that, but when he was done with his teaching and ready to depart, he told them to tarry at Jerusalem until endued with power from on high, and when the Holy Ghost should come it would bring to their remembrance all things that he had said unto them, and would show them all things to come. It was a gradual work. When they were endued with power from on high they began their work. They began to speak and teach, by precept and example, as the Spirit gave them utterance; and they were years at it. Now we want to get the truth as we understand it. (Time was then called by the Moderator.)

DANIEL SOMMER'S SECOND ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—A considerable of that to which you have listened can be disposed of by a single discrimination being made, and that is, that there is a difference between the KINGDOM OF GOD as it existed in ancient times and the kingdom of God's dear Son. The proposition reads that the church or kingdom, not of God, but of Christ, was set up on the day of Pentecost. All references to the Book of Psalms and what God had away back yonder, I will admit as cheerfully as my respondent does. Consequently all that he said bearing in that direction, showing God had a kingdom away back yonder, we will not dispute. It was however necessary for him to read his speech on the subject, and he has brought before you what he had, consuming much of his time without replying to me in any measure. I confess all that. To take the wind out of his sails I will confess all he said, that God had a kingdom away back in the days of David, and even admit there was a church in the wilderness, for Stephen says so in his speech in Acts 7. But as I promised to give all the Scriptures, we will refer to that. In Acts 7: 38, Stephen made use of this language: "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us." There was, then, a church, and God had a kingdom away back there. There is no difference between this elderly

gentleman and myself on that subject. But I call attention to this—that those people who were addressed by the Apostle Paul in Col. 1: 13, where he says: “Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son,” were in the CHURCH or KINGDOM OF CHRIST. Now we will take Matt. 28: 18 and read: “All power is given unto me in heaven and in earth.” We refer to that again. There the same word is translated “power,” which is elsewhere translated “authority.” So we might read thus: “All authority is given unto me in heaven and in earth.” The Father had given authority to his Son and the Son proceeded to establish his kingdom. We are discussing the kingdom of Christ, and not the kingdom of the great God of the universe. Now if my opponent has anything more on that subject he need not read it, as I will admit all that and save my time and yours. With that much before us, we will pass along rapidly.

He says, out of this proposition grow many fatal and dangerous errors, and he has endeavored to inform you something of them. If the proposition be true, we are not responsible for any erroneous conclusions which may be drawn from it, and we are not responsible for any of the results of such erroneous conclusion. God will take care of the responsibility of doing right and defending the truth. If somebody wants to defend something else, then he is responsible for that.

My opponent asks, If the church was set up on the day of Pentecost, what about all the Word of God before the day of Pentecost? Why make one great day? Well, my friends, we do not make it. God makes it. The day of creation was a great day; and when God delivered the law on Sinai, it was a great day. When God spake amidst the lightnings and thunderings, the mountain shaking, it was a great day. We have not made them. The day Christ rose from the dead was a great day. The day of Pentecost was a great day. We did not make them. Consequently, as we did not make the great days we are not responsible for them. All we have to do is to set forth the truth and point out what God has said. So that all this is answered by saying that we admit God had a kingdom in ancient times, and by saying that we are not responsible for the GREAT DAYS.

He said that a kingdom is set up when it has a king and sub-

jects and laws. He should have added TERRITORY. Is there not something else? Is there not another item? A kingdom requires a king and subjects and law and TERRITORY. He should have added the TERRITORY. They need to have "territory." Well, the territory is the world of mankind. The king is the Lord Jesus Christ. The law is the New Testament—his statute book; and the subjects are those who OBEY HIM—not those who obey Moses.

What have we back here. I will turn to Rom. 10: 4: "For Christ is the end of the law for righteousness to every one that believeth." So then you see Christ instituted the new order of things. "The end of the law for righteousness to every one that believeth." When a man goes back to the law and wants to regard that as authority, what does he do? Let me call your attention to Galatians-5: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Now, friends, the truth of the matter is, the Old Testament is infallible AS HISTORY. It reveals God under the old order of things. The New Testament reveals the Son of God under the new order of things. In the Old Testament there is nothing binding on us. We are not under Moses, but under Christ. We go back to the Old Testament for history, and for descriptions of the Most High and for descriptions of the Word of God, as David has given us in Psalm 119. The book is invaluable for those purposes. But what do we find? Christ said, "All authority is given unto me in heaven and in earth." So all authority was committed to the Son, and we are under the authority of the Son as certainly as that we are under the Gospel dispensation, and not back yonder. The gentleman seems to have things in confusion. If he does not believe it, let me discriminate. I say God had a kingdom. He says so, and I admit it. Everything that pertains to God's kingdom we admit, but we are talking of Christ's kingdom. You see clearly that Christ is the end of the law for righteousness to every one that believeth. Under the new dispensation we have taken Christ, and the Old Testament must make way for the New. We have to ad-

just our positions and our conceptions and our teachings to the Gospel. And if any of you think that you are still living under a continuation of the kingdom of God back yonder, and not under the kingdom of God's dear Son, that is a mistake. We are under Christ, and not under the authority of the old law. Do not forget that. So that the whole matter depends on whether we are under Christ or under Moses. He says if we accept the position I take, it makes the balance of the Gospel a mass of nonsense. Now that is not very becoming, I confess. I regretted to hear that.

ROBERT H. MILLER.—I want to correct that. Not nonsense; non-essential. Excuse me for correcting you.

DANIEL SOMMER.—If I catch anything wrong I want it corrected right on the spot. He makes it non-essential. That is a confession of what I read in Romans, that "Christ is the end of the law for righteousness to every one that believeth." How long did the law continue? I read in Matthew 23 that Moses was still in authority when Christ repeated the words before his crucifixion, referred to in Matthew 23: "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." They were in force then, but now they are non-essential. Not only that, but the man that goes back and takes hold of them, Paul says in Galatians 5, "he is fallen from grace." Even to go back and gather up one fragment of the old institution and regard it as authority, and it will make you debtor to the whole law, and Christ will profit you nothing. We are under Christ and not Moses. To go back there destroys the whole effect of being Christians. Suppose I took a glass of water and had it pure, with no admixture in it, and I put a single drop of ink or milk in it, then it is vitiated. Take the Gospel and let a man add circumcision or something else of the former dispensation that is repealed, and add it on to the new dispensation, and the whole is vitiated.

That brings up another thought that I wish to bring before you. My opponent says, "It makes null and void all that was said before Pentecost, unless it is re-affirmed and re-enacted after Pentecost." That is it exactly. Paul said if you go back and take up any of those things, it makes Christ null and void and ye are fallen from grace. Consequently you see Paul's conception of the old law is right on the line of what I have been stating to you. Those

things back there were all authoritative while they continued. But the Father gave the authority into the hands of the Son, and you see we are under a different institution altogether—under a different order. King George was in authority in this country until when? Until the Declaration of Independence. A new order of things was started at the Revolution, and then what? The old common law and the old Colonial statutes were of no value, except as they were brought over and incorporated in the laws of the United States. You may even come down further. There are very few States but what have their revised statutes. We are living under the revised statutes of the Great God of the Universe. The laws that were enacted during the late Civil War for the purpose of conducting affairs during that War have expired by limitation, having served their purpose. They are now null and void. We are under the revised statutes, under which the old things are repealed. Religiously speaking, Jesus Christ is our King.

✓ My respondent says, "If the kingdom was set up on Pentecost, then all things essential to the existence of that kingdom must be in it then or it is not set up, is not binding." That is another specimen of human reasoning which my opponent brought up, and he tried to illustrate by a self-binder—a piece of man-made machinery. And he would illustrate a government—an absolute monarchy—by a self-binder, affirming that a self-binder would not be perfect unless every part was there. That is true. But suppose that the agent who comes with it has the power and the authority to supply on the spot whatever is lacking, and he don't have to go back to the machine shop for it; suppose that he can slip out of his wagon, and has the power right on the spot to put up the pieces that are lacking just as he comes to them, and needs to put them up. That is just the authority our King has and just the power he has given the apostles. Just as the different parts of this machine are needed, or "machinery," as he prefers to call it, so in the kingdom of Christ, just as anything is needed there is the power and the authority to supply it on the spot. Hence the deacons are appointed, as in Acts 6, when the necessity arose, and all that, but the authority was in the King, invested in that superintendent called the Holy Spirit; and in consequence of it the apostles were enabled to carry out the design. That is the way it went on. And consequently beginning with

Pentecost, we proceed to that which transpired at the house of Cornelius. The Gospel was not yet made known to the Gentiles, but nevertheless there was the Spirit given on Pentecost which enabled Peter to understand, gave him the power to understand what he should do over at the house of Cornelius, and consequently every essential feature that was necessary was given in the authority and the power conferred on the apostles, and thus it was that the kingdom of Christ was set up on the day of Pentecost, and these other things could be added when the occasion demanded, and when the circumstances were appropriate. Now remember that and you will see that all his arguments on this question are null and void. That is where the "null and void" part comes in. I made notes of all his points, and yet they do not prove that the kingdom of Christ was set up before Pentecost.

He refers to the Scripture, "Other foundation can no man lay than is laid, which is Jesus Christ," and says that is true. He says he accepts that, but that Christ was dead and gone to heaven ten days before Pentecost. I confess that surprised me. He is looking at it from the stand-point of matter—the material stand-point. If he had gone to heaven he would not go as a dead Christ. He was living. He was dead, buried and he rose again, and ascended to heaven, and therefore could be the foundation of the church at that time. That is the bearing of it. The idea of the church being set up on the day of Pentecost when he was dead and gone to heaven ten days before, seems to stagger my opponent. He HAD to go to heaven, in order to be seated on the right hand of his heavenly Majesty and become King. When he was on earth the foundation facts were accomplished in his death, burial and resurrection which I have pointed out before. He did everything that was necessary on earth, and on the cross he said: "It is finished." It was all finished on the cross so far as the sacrifice was concerned. But he needed to go to heaven to fulfill that typified in the Old Testament, as far as the high-priest is concerned, going into the most holy place. It was necessary for him to go to heaven to be seated upon the throne of his Heavenly Father, where God intended he should be seated; just as he says in Rev. 3. 21, John's vision on the Isle of Patmos: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." I will

not give any more attention to that. If there is anything more of that kind said it will pass unnoticed, because life is too short to give attention to such things except occasionally to indicate what an opponent is spending his time on.

He referred to Matt. 23: 13, and said that the scribes and Pharisees could not shut up the kingdom of God if it was not established yet. John came to prepare the people for the Lord Jesus. The kingdom of God was still in existence and they were obeying the preliminary teachings of John. They were pressing into the kingdom, and it was called the kingdom of God or of heaven. But it was not called the kingdom of God's dear Son until we get further along in the history of it. That shows a failure on my opponent's part to discriminate between the kingdom of God and the kingdom of God's dear Son. If they were obedient then, when the Holy Spirit was sent, they would be proper subjects to be received into the kingdom of God's dear Son. "How could they shut up the kingdom?" he asks. "The kingdom of heaven is at hand," he says. "That means near by in regard to time and distance, and how could a man say it was near at hand when it did not exist?" my opponent asks. He gives an illustration of a man saying a wagon was near at hand when he wouldn't have one for five years. You recollect that. Now friends, I will show you the fallacy of that. It is human reasoning confronting something clearly set forth in the Word of God. Allow me to call attention to what the inspired Peter said in so many words. He says, in 2 Pet. 3: 8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day." So one could say that the kingdom of God was at hand and yet expect it to be postponed from being established for five years. Not only that, but look at Rev. 22: 6, 7: "And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." And then the 12th verse: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may

enter in through the gates into the city." And a little further on he says: "He which testifieth these things saith, Surely I come quickly." He has not come yet. He has deferred his coming nearly two thousand years. Why? He speaks as one with whom one day is as a thousand years and a thousand years as one day. Now, friends, I trust there will be nothing more of that kind. No more "wagon" illustrations, because we are creatures of a short and uncertain period. For a man to say that he had a wagon at hand when he was not going to have one for five years, would be out of the question with us, but not with him with whom one day is as a thousand years and a thousand years is as one day.

Now we come to the fourth page of my notes. He says: "The work of the Holy Spirit was important, but it was not all the work of the Holy Spirit." He spoke of the "morning of creation, that the Spirit was there." That is all true. He says, "We build on all the Word." He may say that. He is welcome to that kind of phraseology. He may say of himself, "WE BUILD." That is on the same principle as that mentioned when he says of us that we "*make a great day*." We do not make them. The Lord makes them. "We build on the Father, Son and Holy Spirit," he says. But I answer that as far as I am concerned we do not BUILD on or MAKE anything when it comes to the question of religion. "We build," he says, "on the whole Gospel, on the work of the Father, Son and the Holy Spirit." If he had remembered one point I made he would not have said that, namely, that the Old Testament pointed to Christ and was fulfilled in him. He came to fulfill the law and the prophets. The Old Testament pointed forward to him and was fulfilled in him, and the New Testament has issued forth from him. There is a part of the New Testament covered by what he said in the course of his personal ministry, and in that ministry we have three different periods; one part bearing backward to the law. Time and again we read that this or that was done "that it might be fulfilled which was spoken by the prophets." We have an illustration of that in Matthew 8, where the man with leprosy was cleansed. "And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." A part of Christ's teachings were of that kind, bearing back to the law. There was another part bearing on his personal ministry. I

will give you an illustration of that in Matthew 6, in the prayer he taught his disciples. I referred to that before sitting down, and I now call your attention to it again. We have this prayer in Matthew 6, and it begins, continues and closes and the name of Christ is not mentioned in it. Is that the kind of prayer we should offer under the Christian dispensation? In Eph. 5:20 we read, "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." We are commanded to pray in his name. We have the same thing in Col. 3:17: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Everything we offer to the Father is to be done in the name of Christ, and the prayer in Matthew 6 has not Christ's name in it. That is an illustration of what we find in the course of Christ's personal ministry, which had a bearing on that period specially. That recalls John 16:23. Jesus had just been talking about sending the Holy Spirit. He says: "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." He teaches them here with reference to sending the Holy Spirit. He says, "In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." We are now under the Gospel dispensation, which has been fully inaugurated, and we are to ask the Father in the name of the Lord Jesus Christ; and any prayer which is not offered in the name of Christ is not a Gospel prayer, is not a prayer that is sanctioned by the authority of our Lord Jesus Christ as King.

Psalms were referred to by my opponent. We admit all that, as we said a while ago. Matthew 23 was referred to—"kingdom at hand." "Wagon." That is about all there is in my notes. He spoke about all who obeyed "in ancient times." They were obeying the preliminary arrangement. It was in the typical arrangement back yonder. The Scriptures teach that the setting up of the kingdom was gradual, that its outworkings are gradual; the setting up was gradual as was the giving of the law on Mount Sinai mentioned in Exodus and the establishment of Jewish theocracy, as it is sometimes called, and it was finished in Christ. But when we come to the day of Pentecost we find that there was an-

other divine giving of law, but this time by the Lord Jesus Christ into whose hands all authority in heaven and earth was committed. All the gentleman said on the question of God having a kingdom back yonder we admit, but show that is not the proposition in hand, because we are talking about the kingdom of Christ, otherwise called the kingdom of God's dear Son. He says, "everything that went before is null and void." We say *certainly* to that, as far as AUTHORITY is concerned. It was valuable in making a revelation of God, but the man that goes back there for authority falls from grace, if he be a Christian. Where a Christian man picks up one fragment of the old dispensation and adds it to the new he falls from grace, as truly that as Paul was inspired and wrote his letter to the Galatians.

Bear in mind what we said before and still say, that Christ, as Paul declares, "is the end of the law for righteousness to every one that believeth." Consequently the Old Testament was fulfilled in Christ. He stands as the central figure between the Old and the New. The Old Testament was consummated in him, and the ordinances fulfilled. Paul says in Col. 2: 13: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

ROBERT H. MILLER'S SECOND REPLY.

Brethren Moderators and Christian Friends:—I am before you again to continue the discussion of this subject as I may be able. I presume it is my duty first to refer to some things said by my opponent. He said we must distinguish between the kingdom of God and the kingdom of his dear Son, and that I need not have gone back there. I did not go back there for any other reason than to show you that the doctrine of our church concerning this kingdom question is the truth as taught in the Bible. That was the object. There is not very much importance in that allusion. The great point is the setting up of the kingdom on the day of Pentecost. But there is one matter to which he referred that I want your attention particularly called to. That is, what I claim are errors growing out of his doctrine on that subject. He re-

marked that the errors were not his fault, that God made the great days. But if a man sets up a doctrine which has errors in it, these errors prove that it is not a doctrine set up of God. If you find a doctrine full of errors, you know that God is not its author.

Now the point at issue is the one on which I took the position as clearly as I had the ability to do, that his doctrine of setting up the kingdom or church on the day of Pentecost nullified and made void all that Christ had said before that day, unless it was re-enacted at Pentecost or after. The point at issue is, that he begins with the *law* of the kingdom at the day of Pentecost. Beginning with the law there, he leaves out what Christ said and taught, unless it is re-affirmed after the day of Pentecost. He brings up the point that, if I go back to the law, I have fallen from grace. I do not go back to the law; I go back to *Christ*, and come forward with the issue or difference which exists between us, right on this point. I want to make this idea clear to him, that when Christ was here on earth, could he not go back to the law? Could the Lord Jesus go back to the law and get anything out of the law and establish it here? No, sir, is the answer of his proposition. He could not do it a bit more than you could do, unless the apostle re-affirmed it afterwards. That is the point at issue. I do not want you to believe that I am misrepresenting him.

Here is McGarvey, one of the greatest men in ——— I do not know whether it is his church or not, but I supposed it was his church that was mentioned in the proposition. McGarvey is one of the greatest men among the followers of Alexander Campbell, and here is what he says: "All things enjoined subsequent to this period (that is, the day of Pentecost) are binding upon us as citizens of the kingdom of Christ. But nothing enjoined as duty or granted as a privilege under former dispensations is applicable to us unless it be specifically extended to us." Now, nothing under former dispensations, nothing under Christ, is enjoined on us unless it is specifically extended to us after Pentecost. That is the meaning of it. That is where he stands. That is why I say his doctrine and position in this matter takes away the only foundation under heaven or among men whereby we can be saved, unless it is re-affirmed after Pentecost. This is McGarvey. To show further that I am not misrepresenting him, I will bring before you Alexander Campbell himself, upon this same point that we are dis-

cussing. Notice this carefully. Speaking of the time when the kingdom of heaven is set up on the day of Pentecost, and Christ's teachings before that time, he says: "Neither are the statutes or laws of the Christian kingdom to be sought for in the Jewish Scripture, nor antecedent to the day of Pentecost." When he says "antecedent;" that means before the day of Pentecost, "except so far as our Lord himself during his life propounded the doctrine." Now the commands and duties are just left out. Now what is *doctrine* you can get from the Lord Jesus, but beyond faith you can not get a command, you can not get a privilege or duty. Don't you see that I am right after *his* doctrine, when he says that what Jesus has spoken, commanded by precept and example before the day of Pentecost, is not binding, unless it is re-enacted by the apostles afterwards? That is precisely the position, I believe, that he occupies. It is just what Campbell and McGarvey said. I did not give the page of Campbell. I forget; it is "Campbell's Christian System," page 157, and "McGarvey's Notes," Acts 1: 6-8. Now if he will take that out of our way, and show us that he did not set aside the teachings of the blessed Son of God, that he does not do it unless he can find it re-affirmed by the apostles,—if he takes that out of the way, he has got this objection settled so far as I am concerned. We get together sometimes, and sometimes we get apart.

He makes another statement here that I think is a clear contradiction to his argument. He says we are under the authority of the Son. Now, sir, look at it. We are under the authority of the Son. I believe that with all my heart. But if you come to me and say that whatever the Son said before the day of Pentecost is null and void, unless the apostles re-affirmed it, how are you going to get a man under the authority of the Son? I wish he would tell how a man who is under the authority of the kingdom of Great Britain could get under the authority of the United States. He takes the position that a man who is under the authority of the United States is not under the authority of Great Britain or any of the laws of that country, except as ~~they~~ have been brought over and set up by us. This is his position in regard to this matter, if I understand it (and I believe I do), and when he says we are under the authority of the Son, we are together. But when he comes here and says we are only under the authority of what was said

and taught on the day of Pentecost and afterwards, I say his doctrine, in that respect, contradicts this great truth of our being under the authority of the Son.

He makes rather light of my illustrations, they are so simple. It does not hurt my feelings for him to make light of them, because the simpler they are the better they are. And when I brought up the harvester and showed you that the man who agreed to set it up must have all the parts there, he said, That is all right, but the agent had everything with him, when there was a part lacking, to put it in. Yes, sir, that is all right, too; but it never would be set up until the part was put in. Did you think about that? Then, what use did he make of it? He said the Holy Spirit was along with the apostles, and whenever he said there was anything lacking, the deacons and the elders and the bishops just put it right in. But he knocked his own argument all to pieces, because it would not be *set up* any more than the harvester would be, until the piece is put in its place. You must watch a man close or he will prove too much, as he did in his reply. Now if the agent had the piece to put in, when anything was lacking, and the Holy Spirit the same way, on Pentecost, and did do it, then the kingdom was not set up until the piece was put in.

He made a little comment on my remarks that Jesus was dead and gone to heaven ten days before Pentecost. I might have said it wrong. He died and rose again, and had gone to heaven before the day of Pentecost. He says, "Christ was not made king here on earth," although he came into the world for that purpose, "until Pentecost," and that was ten days after he had gone to heaven. If this be true, then his teaching did not reach Pentecost; that there was a law given later, and that law was against me.

Now, he made light of my remarks in another respect, that we built our church on the whole Gospel. He did not say "we built," but "Christ built"; I mean we build our arguments in this discussion. That is what I mean. We are going to build our defense of the truth upon it, our faith and practice in this discussion, on the whole Gospel, and not on the day of Pentecost. That is what we are going to try to do in this discussion. We know God built his church. We did n't have anything to do with it; but we are going to defend it to-day in this discussion.

He says we have n't the name of Christ in the Lord's Prayer,

but that we have it away over here. Now, if a man was going to build a church on the Lord's Prayer only, I do n't know how he could do it, because it has not got the name of Christ in it. But if he was going to build it on the whole Gospel, I do n't see how I could tell him that he must not accept that part of it. If there is anything in the Bible which has not got the name of Christ in it, are you going to cut that all out? If I see anything in his argument, it is to take out everything in the Bible that has not got Christ's name in it. We believe that you should take it all, and combine it together in your faith, your practice, your life, to make your salvation sure and steadfast.

The third argument that we bring against his position, that the kingdom was set up on the day of Pentecost, is drawn from Daniel 2: 44, 45: "*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*" What have we got here? We have Daniel, the prophet, seeing a great image, and describing that there are kings represented in that image; and when he has done with that description he says, "*in the days of these kings.*" Days are plural and kings are plural. "*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.*" It shall be an everlasting kingdom. This was after the kingdom of David had been set up. And he prophesies of the kingdom God is going to set up. But it does not say he is going to set it up on *one* day, the day of Pentecost, but he says, "*In the days of these kings shall the God of heaven set up a kingdom.*" Here is more than one king who is going to live. And in the days while these kings live, the God of heaven will set up a kingdom that shall last forever. Now that is squarely against the position of my friend when he says it is done in one day, all at one time.

Our fourth argument is drawn from the fact that our opponent will not, logically, accept his own doctrine in this proposition.

He will not set up a church after the model of Pentecost. What we mean in this argument is this: He affirms the kingdom was set up on the day of Pentecost, but he will not set up a church after the model he makes. On the day of Pentecost there were twelve apostles, and the only officers in the church on that day were twelve apostles. Will he build up a church with twelve apostles to commence with? No, sir; he will not do that, because he would not have a church. Will he organize here in Ray County, Missouri, and have twelve men appointed as apostles, after the model of Pentecost, twelve apostles to govern it? No, sir. He would go away to another date, another year, another time, and he will elect bishops and deacons. You step on *my* platform. You step *off the day of Pentecost* and go to other parts of the Gospel and get the rule, and the duty, and the law that God requires *us* to have. Whenever you step away from the day of Pentecost you take my position, that God has given the Gospel, and that the whole Gospel, as given us, is for the true government of the church. Not only this; he will not take *all* the day of Pentecost for his model. On that day they had all things common. He will not take that. He will not take the twelve apostles; he will not have all things common. Again, on the day of Pentecost the keys were given to Peter, and he will not take that. Now, when you come to look at it, he takes only a part. He goes back to build up the kingdom on one day, on one chapter, and only a part of that one chapter.

I want you to get into this case fully. There are more churches, more people, beside him, who build on the day of Pentecost. The Mormons say, We build on the day of Pentecost; we choose twelve apostles. Twelve apostles govern that church. They say, We build our church government on that day; and another one comes up and says, We take the day of Pentecost; the apostles had all things in common; we will be Shaking Quakers, or Seventh-Day Baptists, having all things common. That was the way it was on the day of Pentecost. But my friend will not take either position. We bring these things up to show you that he does not stand by his own proposition, and organize a church after the model that he gives in his own affirmative. We bring these things up to show you that he is not consistent, that he must get in harmony with his own argument before he should ask me to accept it.

Our fifth argument is drawn from the fact that his idea of set-

ting up a church or a kingdom on a part of one chapter, saying that it was taught on the day of Pentecost, is calculated to make division and schism in the church. While the Scriptures say that God built but one church, and wants us all, according to my understanding of the Gospel, to be brethren and sisters, my friend comes here and would build a church on a part of the second chapter of Acts. The Mormon comes up and says, We build on the same; we build on a part of the second chapter of Acts, and choose twelve apostles to govern us. Another comes up and says, We build on the second chapter of Acts; we take the keys of Peter and his infallibility and inspiration, and we will turn them over to a Pope, to govern the church, and have the same things that Peter had on the day of Pentecost. And there are others that do the same thing.

Now, my friend has not united the five churches that build on Pentecost. If they all build on one chapter he ought to get them united, before he asks us to unite with him on that one chapter. When a man starts out to build on a part of God's Word, to build a church on a part of the Gospel, he inaugurates schism and division. Those who have attempted to build on one chapter, stand in five divisions, and yet my friend asks the world to unite with him when he builds on that one chapter. On what does he build? On the Gospel? No, on a part of one chapter. And he will not take all that chapter, because he will not take all that the Mormons, or the Shaking Quakers, or the Roman Catholics, or the Seventh-Day Baptists take, but he takes just one part, and wants us to unite with him. He does not take it as they take it. But they all take a part of the Scripture to disparage, destroy and annul other parts of the Scripture, by giving this one chapter great prominence, and making it the rule or law of the church. We stand against them all, not him particularly; but we want to show you that, in our view, we build our church on the whole Gospel, and take no position that will disparage, destroy or annul anything taught by the Father, the Son, or the Holy Spirit as a command, or duty, or privilege, for the members of the church of Christ.

Our sixth argument is founded on the language of the apostle in Ephesians 2: 19, 20: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apos-

ties and prophets, Jesus Christ himself being the chief corner stone." If this does not present the truth of revelation on this subject clearly, I have not the ability to comprehend and understand it. Here are men, inspired of God to speak as they are moved by the Holy Spirit, and they speak upon the subject of the foundation upon which the household of God, or the church of God, is built; prophets who were inspired away back yonder under the Jewish law to foretell, to point out, the great lawgiver that God would send. The apostles spoke of it and pointed to it.

Not only that, but the apostles became inspired with the Spirit and revealed to us the *chief corner stone*, the stone in the building by which every other corner is leveled and squared. It is the chief one *prominent, above* every other in importance. That is what it means; more sacred, high and exalted, strong and eternal than all the rest, the Lord Jesus Christ himself. When you come to accept this foundation, the apostles tell you the church is built upon it. All that the Son has taught or commanded, as an obligation, or command, or duty enjoined upon us, we hold, and this Book teaches that it is all as binding upon you and me, as Christians, as any power in heaven or earth can make it; for all power in heaven and earth is given into his hands. And if that is true, who can say that his words shall not be enforced or binding unless they are re-affirmed after the day of Pentecost? I want my friend to meet me on this point, because if I am right in taking the position and holding the doctrine that the position he takes nullifies and destroys the words of the Savior up to the day of Pentecost, unless re-affirmed afterwards,—if that is his doctrine, I am against him with all my power, and I have one hundred times better right to the name of Christian than he has; for I will not admit that any man, mortal or immortal, or that any angel on earth or in heaven, any spirit throughout the universe, has the right or the power to nullify the words of him who had all power in heaven and in earth. That is our doctrine. And while I thus feel I have a better right to the name of "Christian, and am more of a Christian, for a Christian comes from Christ;" and the more a man has of Christ in his faith and practice, the more he has of his doctrine and words, the more is he a Christian; and the less he has of Christ the less is he a Christian.

I am here to build on the Son of God. I am here to build on

all his words—it may be on the cross or in the garden. It may be in the assembly of the twelve, to teach them by precept and example. I am here to teach the Word of God. That is your eternal safeguard. That is the reason I deny his proposition. I believe his position nullifies the Word of God. I believe it is calculated to make division and schism, because he would build the church on a part of God's Word, a part of the Gospel. He comes up with the Gospel and cuts it in two, at the end of the four Gospels. He takes it about the middle, and cuts it in two by the day of Pentecost, and Campbell says all before that in the former dispensation is null and void, except so far as the Lord Jesus Christ propounded his doctrine. McGarvey says there is no duty or privilege that is binding upon us, unless it be enacted and specifically enjoined upon us after that time. I do not misrepresent that. That is the reason I do not like the doctrine; that is the reason I am here. As I told you before, I would not correct him simply for the position he takes, if it were not for its result. But if these are its results, as I believe they are, and as I know they are, then we want to correct them.

I once met a man, and in discussing some things the Savior did and said by precept and example, he said, "That is null and void because it is before the day of Pentecost." After a while we came to some things that the apostles said long afterwards. When I got to that, what do you think he did? He said, "That is a matter of expediency. That is after the day of Pentecost, and not essential." I can not accept such doctrine. That man took it. I do not know what my opponent here will do; but he has taken it so far as Christ is concerned. Before we are done I think he will accept the expediency position. Circumstances may make it so that he will have to say certain things on or after Pentecost are not essential. If so, I am against him. I believe in everything that the Father, Son and Holy Spirit have given in the Gospel as essential, and given for some good, some special blessing and benefit.

DANIEL SOMMER'S THIRD ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—I begin this afternoon with more satisfaction than I did this forenoon, having learned where Elder Miller stands. Not having been acquainted

with his people previously, I had rather to feel my way to see just exactly what minor objections would be brought up on the negative of this proposition. But the two hours that we spent together this forenoon investigating, enabled me to see. This afternoon I begin with much more comfort and satisfaction. I trust that will appear in the course of the investigation, and that we may, as a result, all be even more profited than we were by the forenoon session.

But first of all, I wish to call your attention to this, that in order to establish that proposition, I presented three arguments, the first of which I called the *Foundation Argument*. Various Scriptures were presented, setting forth Christ as the foundation, not before, but after he was rejected—after he was put to death. And second, the *Will Argument*, showing that the will of Christ was not of effect until after his death. And in the third place I called your attention to what we term the *Historical Argument*—that Christ said in Matthew 16, “I will build my church,” and in Colossians 1, that certain persons had been translated into the kingdom of God’s dear Son. Various Scriptures between the two extremes were brought before you, and when Elder Miller came to state his position he came very near admitting everything I said. He has urged many objections, but he has scarcely made any effort whatever to overthrow the three arguments I adduced. If the three points stand the proposition stands—the proposition is substantiated. If two of them stand, or even one, the position is substantiated, and they will stand, not only *unshattered*, but *UNSHAKEN*. They have not been molested nor disturbed, as those of you present this forenoon will recollect.

I was peculiarly impressed this morning with the idea of the “special day,” and of the “entire or perfect setting up of the kingdom on the day of Pentecost.” I want to notice one feature in the objections presented. First of all I notice in the notes taken of the first speech delivered on the negative, that there was a disposition manifested to go back to the beginning of things. And the statement was made that God always had a kingdom away back yonder. My opponent said the first argument he had to show that the kingdom of God was not set up on the day of Pentecost was that God always had a kingdom; that the time never was when God didn’t have a kingdom. He referred to Psalms 18 and 145.

I then proceeded to admit that God had a kingdom. But what we were engaged in was a discussion of when the kingdom of Christ or God's dear Son was established.

Passing over much else I note that he presented early in his second speech this idea: "I don't go back to the law, but I go back to Christ." But the time was when he did go back to the law. He went back in his first speech to where God had a kingdom, and he said there never was a time when he didn't have a kingdom, and he endeavored to bring that up to show that the kingdom of Christ was not established on Pentecost. But we are not discussing when God's kingdom was established, but that CHRIST's kingdom was established on Pentecost. He says, "I don't go back to the law, but go back to Christ." And just here an effort was made to show that what Christ said here on earth is still authoritative, and several objections were urged to what he termed our "making null and void what Christ said when he was upon earth." I have a discrimination to make, and I make it for the benefit of the audience. I have looked at the two books from which Elder Miller read this morning. If he had read the context of those books, the context would have confuted and confounded the special bearing he tried to make, and would have corroborated what I am going to bring before you. I would like to have the privilege of reading those contexts. (Here Elder Miller handed over the books.) I will take the context which contains the objections which he was disposed to urge, and show how it confirms what I say. I will read from the 14th page of McGarvey, beginning with the last paragraph:

But there are other passages in the Gospels which appear to conflict with these, and are inconsistent with this conclusion. The constant preaching of John, of Jesus, and of the Seventy, was, "The kingdom of heaven is *at hand*"; (*eggrike, "is near"*). Jesus exclaims, "Among them who are born of women there hath not arisen a greater than John the Immerser; notwithstanding he that is *least* in the kingdom of heaven is *greater* than he." Again: "There are some standing here who shall not taste of death until they *see* the kingdom of God." And, finally, the question we are now considering, "Lord, wilt Thou at this time restore the kingdom to Israel?" It is evident, from these passages, *first*, that John was not in the kingdom, for otherwise the *least* in the kingdom could not be greater than he; *second*, that the generation then living were *yet* to see the kingdom of God; *third*, that the disciples themselves were still looking for it in *the future*. If it be urged, in reference to the first of these conclusions that the kingdom of which John was not a citizen, is the kingdom in its future glory, the assumption is re-

futed by the very next verse in the context: "From the days of John the Immerser till now the kingdom of heaven suffers violence, and the violent take it by force." Whatever may be the true interpretation of these rather obscure words, they certainly can not refer to the kingdom of glory.

So McGarvey shows at this point, first, that John was not in the kingdom; second, that the generation then living were yet to see the kingdom of God; and third, that the disciples themselves were still looking for it in the future. As for what Campbell said, I will read, on page 157:

The supreme law of this kingdom is love—love to the king and love of each other. From this law all its religion, homage and morality flow. Precepts and examples innumerable present this to the minds of all the citizens. The kingdom of heaven is divided into small societies, called churches or congregations of the Lord, and each of these communities in the reception of members, in the education and discipline of them, or in excluding them when necessary, is to be governed by the apostolic instructions. For to the apostles the Savior committed the management of his kingdom. After they were made citizens by preaching the Gospel and baptizing, they were commanded to teach them to observe whatsoever the Savior had commanded them. These laws and usages of the apostles must be learned from what the apostles published to the world after the ascension and coronation of the king, and as they are recorded in the Acts of the Apostles and the epistles; for we shall see in the sequel that the Gospel was fully developed, and the whole doctrine of the reign of Christ began to be proclaimed in Jerusalem on the first Pentecost after the ascension. The old Jewish constitution was promulgated first on Sinai on the first Pentecost after the redemption of Israel from Egyptian bondage. From that day and what is written after it in Exodus, Leviticus, Numbers and Deuteronomy all the laws, manners and customs authorized by the national constitution are to be found. They are not to be sought after in Genesis nor in the antecedent economy. Neither are the statutes and laws of the Christian kingdom to be sought for in the Jewish Scriptures, nor antecedent to the day of Pentecost, except so far as our Lord himself, during his life-time propounded the doctrine of his reign. But of this, when we ascertain the commencement of this kingdom.

And then Campbell went on with reference to the commencement of it. I am very much obliged to Elder Miller for the privilege of reading those contexts from his books. Having brought them before you and shown you that both Campbell and McGarvey gave an illustration of this important matter, which we are now considering, we see that the kingdom of Christ was then in the course of preparation, and that those who were even right under Christ's personal teaching, were looking forward for it to be more fully developed in the future. And I will turn to Matthew 10, where he called the twelve disciples and gave them power against

unclean spirits. The names of the twelve are given. Then we come to this: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Remember that. They were not to go to the Gentiles or Samaritans, "But go rather to the lost sheep of the house of Israel." Why? We turn to Matt. 15: 14. There we have the story of the Syrophenician woman who came to the Savior: "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." Who were these lost sheep? Jews. He told them not to go to the Gentiles and Samaritans, even though the latter people were partly Jewish. "I am not sent but unto the lost sheep of the house of Israel." Are we Jews under Christ's personal ministry? If then what Christ said there under his personal ministry has bearing now, and if it is to be followed literally, we see that Christ's personal ministry does not extend to us, because he said, "I am not sent but unto the lost sheep of the house of Israel." What did he say concerning himself? I call attention to the language found in John 6: 38. Christ said: "For I came down from heaven, not to do my own will, but the will of him that sent me." He had not then received the authority so that he could say, "All authority in heaven and earth is given to me." In John 12: 48 we read this: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." In John 17: 8 we find that Christ said in his prayer to his Father: "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." What is that? The Father gave the words to the Son, and the Son to his apostles or chosen ones. He says in his personal ministry, "I am not sent but to the lost sheep of the house of Israel." He says: "Do not go to the Gentiles, or even to the Samaritans." But go rather to the lost sheep of Israel. His personal ministry was to be confined to the lost sheep of Israel. He lived under the law. He died under the law. And it

was not until he had died or was on the cross in a dying condition that he said, "It is finished." We refer to that Scripture found in Col. 2: 14, where Paul says, speaking of Christ's death: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

I take up my notes of Elder Miller's arguments, and what do I find? He says: "I do not go back to the law." He has then given up that much. We have got rid of the Old Testament. We were discarding a part of the Bible in his estimation, this forenoon. But now he says: "We do not go back to the Old Testament, but to that part of the New Testament which contains the account of Christ's personal ministry." I say, according to these Scriptures, Christ's ministry was confined to the Jews and not extended to the Gentiles. I press this inquiry, If Elder Miller will not accept this analysis of the four accounts of the Gospel—if he will not accept this analysis and yield this also, I propose to press this question on to the conclusion of the discussion of this proposition. I ask him this question: "Is he willing to take and apply to the church now EVERYTHING that Christ said in the course of his personal ministry? I want him to note it down. I want him to meet that. If he says he takes EVERYTHING, we propose to press him to the consequences of that. If he says he takes SOME THINGS and NOT OTHERS, then we will mark the consequences of that. For when we come to examine these four accounts we find there was a portion of Christ's teachings that referred to the law given on Mount Sinai. He says he does not go back that far. Then he gives up that much. I think after a while he will give it all up—everything that happened before Jesus was crowned as king. For what do we find here, when we come to look at the illustrations of that which bears back upon the former dispensation? I referred this forenoon to Matt. 8: 4. There was a leper cleansed. Jesus said: "See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded." We find that stated in Leviticus. We have the case of the rich man who came to Christ, Matthew 19: 16. The rich man wanted to know what to do to inherit eternal life. Jesus told him to "keep the commandments." Several of them were mentioned, and those all referred back to Moses. We come to Matthew 23 and there we find that Jesus

said, "The scribes and Pharisees sit," not "did sit," but "SIT in Moses' seat." Moses was still in authority. Christ was not yet in authority. He was speaking the words of his Father. He says: "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not." Where is the prophecy of that? My book opens at Deut. 18: 18, and I read: "I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." When was that prophet fully raised up? Peter tells us in Acts 3: 22: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." We will refer to one more Scripture, Matthew 28. What do we find here? A commission. What does Christ say? "All power is given unto me in heaven and in earth. Go ye therefore," and preach the LAW OF MOSES? No, sir. Go and teach ALL THE JEWS? No, sir. What then? "Go ye and teach all" THE GENTILES? No, sir. But "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," and so on. Turn to Mark 16: 15, and what do we find? "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." The commission in Matthew 10 says: Go not to the Gentiles; go not to the Samaritans. But the commission in Matthew 28 says, "Go teach all nations," or as the other verse has it, "Preach the Gospel to every creature." That meant Jews and Gentiles, bond and free, high and low, rich and poor, wherever the sons and daughters of our race were, whether in the valleys of the Nile and Euphrates, on the snow-capped mountains of Tibet, on the cold table-lands of Central Asia, beneath the sunny skies of Greece, on the burning sands of Africa or

in the Western Hemisphere, or among the Isles of the sea—it was the divine intention that unto ALL MANKIND under this great commission, after Jesus had died and was buried and raised again, that the Gospel should be preached. But previous to his death he said: Do not go to the Gentiles nor even to the Samaritans, but go to the lost sheep of the house of Israel. Why? I am not sent except to the lost sheep of the house of Israel. Let that discrimination remain before us, and we will not expect to find Christ's authority back there; because he says of himself, "I am come down from heaven, not to do my own will, but the will of the Father who sent me," and "he gave me word that I should speak, and whatsoever he commanded me that I speak." But he said before returning to his Father, "I have given unto them [my disciples] the words thou gavest to me, and they have received them." But he told them to tarry until they were endued with power from on high. They did tarry. They received that power, when? On that great and terrible day of Pentecost. I will have to reserve a setting forth of that day for a separate speech. They received the power when the Holy Spirit was poured out as never before, and when the people were released from the old order entirely and were bound up under the new order of things, which we have from that day onward presented.

But there were some things in the Acts of the Apostles that were mentioned in the four accounts of the Gospel. Unquestionably. James says, "Swear not," in the last or fifth chapter of his letter. He gives an approval of the very same thing that Christ said in his sermon on the mount. Here are the words: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12. Christ said in his Sermon on the Mount, in so many words, in Matt. 5: 33: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King." They correspond perfectly. And what Christ said in his personal ministry is found over there in the apostolic writings. It is because it is reiterated over there that we find it giv-

en by the authority of Jesus—not as subject to the Father, doing the will of the Father, as a sin offering. But we find it given by his authority as KING, seated upon the throne of the universe, where he must reign till the end. In 1 Cor. 15: 24 we read: “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign, till he have put all enemies under his feet.”

I have already called your attention to the great and important matter of where we get rid of the Old Testament dispensation. My opponent says, “We do not go back to the law, but to Christ.” We propose to take it that way and to bring him up to the day of Pentecost. If he says he still proposes to hold on to what occurred before Pentecost he must destroy this analysis which I have pointed out here, and I have another one in reservation. He must destroy both these analyses, and then he must take that course which binds him down to obey the law of Moses and the Jewish dispensation. When Jesus was on earth, could he go back to the law? Elder Miller says, “No.” I do not like to make any contradiction, but Christ said he came not to destroy the law and the prophets, but to fulfill. He said that over and over again. He said that thus and so was done “that it might be fulfilled which was spoken by the prophets,” and we find that language all through the course of his personal ministry. He came as the Fulfiller of that which went before. I presented this forenoon several times the idea that Christ stands between the Old and the New Testaments as the Fulfiller of that which went before and the Author of that which follows. That has been reiterated, until I doubt not the audience sees it clearly.

Now, then, we come to those quotations which speak of Jesus as being under the authority of the law. Elder Miller says, “I believe it.” The Son was under what? Under the authority of his Father in the course of his personal ministry, and he referred to John 6: 38, which I referred to, where the Son said, “I came down from heaven, not to do mine own will, but the will of him that sent me.” He said furthermore, “The Father gave me these words, and I speak them.” So the Son had not yet received authority, and we are not under the authority of the Son until the Son has received the “all authority.” God gave him authority, not

over the Gentile world then, but over the lost sheep of Israel, over unclean spirits, and that authority did not extend to the Gentile world. But after he was dead and raised again he said, "All authority is given unto me in heaven and in earth." Not only in the kingdom of Palestine, but on earth, and then it was that Jesus, to become King, ascended to heaven to be seated on the right hand of his heavenly majesty. When I come to address you again I expect to set forth that everything points to the great and terrible day of the Lord—the day of Pentecost—when the Holy Spirit was sent down. When the people then wanted to know what they should do, there was no reference to Moses and Sinai; but the answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." When that was announced on the day of Pentecost we have something that ought not to be forgotten. First, on the day of Pentecost we have Christ as the King. Second, the spirit revealed the law. Third, those who obeyed were subjects and the whole world was the territory. That was according to the commission. Therefore the kingdom was adjusted; it was set up; it was established. But do not forget this that a complete, a perfect, and an entire setting up in all of its details is not mentioned in the proposition.

ROBERT H. MILLER'S THIRD REPLY.

Brethren Moderators and Christian Friends:—I arise before you to address you again in reply to some things that have been said, and to bring before you some of the arguments that we have prepared for this occasion. I feel that it is due to myself and to the audience that I should say a little more about the authors referred to. Now, if you noticed, my opponent did not deny that I read correctly. He did not deny that what I read presented precisely the truth that I read it for. But he said if I read the context it would explain. Explain what? No contradiction of what it said? No, sir. It would explain the fact that he and Campbell were alike in that matter. He did not read anything of the context or anything else, and he did not say anything to contradict what I said in reference to the issue. I never understood him to contradict the premise. What is it? What is the difference between us? The objection that I made to setting up the kingdom

on the day of Pentecost was, that it nullified and destroyed Christ's teachings, in his ministry or life with the apostles on the earth; it destroyed that, unless it was re-enacted after Pentecost. The context he read did not deny it, and I will read it again. I want to read it, so that it may be impressed upon your minds, so that you can see that, after all his reading, I made no attempt to misrepresent him, or them either. He says: "Neither are the statutes and laws of the Christian kingdom to be sought for in the Jewish Scriptures, nor antecedent to the day of Pentecost, except so far as our Lord himself, during his life-time, propounded the doctrine of his reign." That is what I read. Now, the *doctrine* that Christ taught here may be taken over, but the *commands* and *duties* and *obligations* are all left out of that expression, and in McGarvey it was the same. I read McGarvey's language fairly. I want to repeat it, that "all things enjoined subsequent to this period are binding upon us as citizens of the kingdom of Christ." That is, after the day of Pentecost; but nothing enjoined as duty, or granted as privilege under the former dispensation is applicable to us, unless it is *specifically extended* to us. Now, the point we want you to notice is, Up to the time of Pentecost we had the teachings of Christ to his apostles, and my friend argues that at *that* time a new dispensation, a new kingdom, a new church, and new subjects were instituted, and before that time all was *null* and *void*, unless it was enjoined afterwards. Now, he does not come out plainly and own that to be his belief. I would like to have him come out squarely and honestly and frankly to this audience, and tell them whether the position of Robert Miller on this subject is right or wrong. I would like to have him come out candidly, and tell us whether it is his opinion that nothing Christ taught before that time is binding unless re-affirmed after Pentecost. I put that question to him, and ask him, so that you may get an answer. If he says it is all null and void, then there is no dispute about the difference. The point *turns* on whether it is true or not.

He said he propounded three arguments, and I had not responded to them. The first was the Foundation Argument. What is the Foundation Argument? It is Christ. He said I did not refer to it enough. I have referred to it enough to show that we take Christ more than he does. He takes him as measured up by

Pentecost and the apostles afterwards. That is the way he takes him. Christ is the foundation, made an atonement for sin, and ascended to the Father. We take him, not measured up by men on Pentecost, or by the apostles. We take him as God revealed him. He talks about his personal ministry, and says that belonged to the Jewish dispensation. But we take his law, teaching, doctrine, precept, and example entire. He says I do not refer enough to his foundation. We take Christ more than he does, because he cuts him off at Pentecost, unless he finds something taught afterwards.

Next he says I did not take up the argument founded on the Will. Whose will? The will of Christ. We will take it more than he does. He takes Christ's will measured up by Pentecost. He takes as much of Christ's will as the apostles put in after the second chapter of Acts. We take his whole will. He says a will is not in force until the testator is dead, and when Christ died his will is in force. I want the issue clearly seen and made. I am after honestly knowing whether I misstate, or misunderstand, or misrepresent him. I do not aim to. We take Christ's will as he gave it to us in his life, when he was not only God, but God with us, made flesh and dwelt among us. We take that will. We take it, not measured up by man, by anything. No, sir. We take it as coming from the highest name, not only in this world, but the world to come.

Then comes his historical argument. I could not get just the idea of that, because I think a historical argument comes in the life of Christ. It is a history of Christ's life. We take the history of Christ's life as being God's revelation of himself in Christ; for God was in Christ, reconciling the world unto himself. That great truth I would like to illustrate in a sermon of an hour, if I were permitted. God was in Christ always from the beginning. The Eternal Father was in the Son. When the Son was in the world, when his personal ministry was going on, God was in him in all that he said and did, making the historical argument. He said he did not go back to the old law. He said Christ was under the old law. I do not care in which dispensation you put him, I will never stop in the world until I come to him, whether you put him in the time of the Jewish law, or any other law you can find, because he is the foundation upon which I build, and I will stick to him. I do not bring him as a foundation, and leave him out of

the foundation. I bring him up as *the* foundation, and I know that he lived while the Jewish law stood, and lived to fulfill it to perfection. But while he lived to fulfill it, he lived to teach his disciples all those years the will of the Father.

Not only that, but we want to show you that my friend was mistaken, and has been mistaken all the time, but he was particularly mistaken when he made one remark. He said: "When Christ rose from the dead, all power in heaven and earth was given into his hands, *then he was made king.*" He made that remark. Now I want to show you a little further that he was made king before that time. That is, in John 12: 12, 13: "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the king of Israel that cometh in the name of the Lord." And in the 15th verse we read: "Fear not, daughter of Sion: behold, thy king cometh." Here twice he is said to be king. Turn over to Luke 19: 38. I will read the 37th that you may get the connection: "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord." They called him King. The apostles not only called him king, but after they called him that, and he had ascended, it is brought to their remembrance, that it pointed to Christ; that it was spoken of him. That was said of him by the apostles, directly applying it to him as being the King.

I want to read a little further from my notes. My friend says Christ's personal ministry is confined to the Jews, not to the church. He says, Will you accept all that Christ taught? We want to refer to *that* a little. That turns on this point, that Christ taught the Jews to obey or keep the law. He refers to that in Matt. 23. Then he says, Will you obey all Christ taught? Christ did not teach, —of course, we know—Christ did not teach the Gentiles, or anybody else, to keep the law longer than the law stood. Christ did teach the Jews to keep the law, and kept it himself, as long as the law stood, and he asks me if I will enjoin the people to keep that law after it is taken out of the way. He asks a question that, I think, will not have much effect, when the truth is made known.

Here is the point. Christ says to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Here are commands that Christ has given to the disciples, and enjoined them as commands, to be taught, after the Jewish law had passed away. Christ points to them as his commands: all things whatsoever I have given you. Not only that, but I wish to refer to another point, in reference to the same subject, to determine this matter. It is an important question. It is the question of whether we shall take Christ and his teachings as authority for the law of the church. It is whether we shall hear the teachings of the Word of God, delivered by the Son of God, and feel that we are in duty bound to obey them now. I say we are, and he says not; or, at least, *he* does not come out as plain as I would like him to, but Campbell and McGarvey do.

In Acts 3: 22, after the day of Pentecost, the apostle Peter brings before the minds of these Jews the same thought that is now in dispute between the Elder and myself. He says: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Now, the apostle Peter brings up that Prophet, the Lord Jesus Christ, after Pentecost, and quotes the authority of the old prophets, as pointing to his coming, and quotes it after Pentecost, and enjoins it upon the disciples in the church by that quotation.

I will present another argument from the notes that we have prepared. Our seventh argument is drawn from the fact that God set officers in the church after the day of Pentecost. This argument is brought up to show that when the church on the day of Pentecost, as he holds it, was set up, the only officers it had then were apostles; and after that the apostles were all gone, as time would take them away, the church must have a new set of officers, different from the apostles. And the Scriptures clearly teach that, by the Holy Spirit after the day of Pentecost, the church was taught through the apostles to appoint and elect officers to govern, control, and direct the church. Now let me refer to some Scripture in reference to this matter, to present it fully. I will read 1 Cor. 12: 27, 28: "Now ye are the body of Christ, and members in

particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Yes, God has set them all. But he did not do it all on the day of Pentecost. My friend will admit that God set these in the church afterwards. We take the position that he has left his affirmative. He has given up his proposition one-half, and admits that God actually set up in the church these officers after Pentecost. But that is not all. Ephesians 4: 11-13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." I want to show you this, that God, after the day of Pentecost, by the apostles, set up in the church these officers; and that when my friend adopts these officers made by the Spirit after Pentecost, he surrenders his position, for he says the church was set up on Pentecost. Do not forget what he admitted twice, that the agent had all parts of the machine ready, and when he found there was any part of the machine lacking, he had it ready and would apply it. Do not forget that he applied that to the question in discussion, but then it was surrendering his proposition, because it had all to be applied before the machine was set up, and so all these officers of necessity in the church. They must be supplied before the church is set up. Just as he took his seat a little while ago he said all these things that were added for the perfecting of the church were not put in on the day of Pentecost, but afterwards. Remember that, all of these things. Don't you see that is surrendering the proposition? It is stepping off Pentecost on to my ground, that God builds up in the church what he wants to remain in it, in our day for you and me. He builds it after Pentecost.

It is proven that he has been driven away from his position of sticking to the truth in the proposition, that the church was built on the day of Pentecost, or set up on that day. We want you to notice that. If he will make another step *before* Pentecost, and take in as much of Christ, the Son of God, as he has of the teachings of the apostles *after* Pentecost, we will be about together. If

he will, then we are ready to quit this proposition, because I do not see what there is to dispute about. He has got far enough away from the setting up of the church on Pentecost to take in these officers in his last speech, as making the perfect church.

But right here let me make another remark, that he takes in more things from Christ. When it comes to the commission, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he does that. But you can not find that on the day of Pentecost, and can not find it after Pentecost. Why? You see he can not stick to his own doctrine. If his arguments and his position are right, his practice is wrong. If his practice is right, his arguments and proposition ought to be buried, and never resurrected. They can not both be right, because he takes Christ for his formula of baptism. He takes it from the words of the Son of God, and you can not find them on or after Pentecost. Do you think his arguments and practice are in harmony? No, sir. Again, I do not see but that he goes back and takes Christ before Pentecost, out from under the Jewish law just as much as suits him; though it is not found after Pentecost, if it suits him he takes it. And yet he builds on Pentecost, although he will not have anything that does not suit him, even on *that* day. Now, is not that logic? I do not want any misrepresenting, but if that is not precisely what he does in his practice, I am mistaken in my conception, either of his argument, or his practice.

We might say more in reference to the setting up of the officers, but I presume we have said enough. There is a good deal more about that. One thing more, however, to make it clear. Go over to the twentieth chapter of Acts—and that is a good way from Pentecost—and take what the apostle says there. "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Do not forget that away over there the Holy Ghost made men overseers. It did not do it on the day of Pentecost, but the Holy Ghost was there at work, setting officers in the church at Ephesus. That is the position he admits. He will not deny it. Here it is said that God set these officers in the church, the Holy Ghost set them in the church after Pentecost. Then do not tie me down to the

day of Pentecost. We will pass that, although we will come back to it again.

We want to state our arguments against him as fully as we can, and then he will have a better opportunity to answer them.

Our eighth argument is drawn from the fact that there was no *new* doctrine taught on the day of Pentecost; simply applying the doctrines, taught by the inspired men of God before that time. What we mean by this argument is, what the Lord Jesus Christ, and John the forerunner, had taught these apostles in their ministry here on earth—they had taught them by faith. As John taught, they were to believe on Christ. They were taught that they should be baptized with the Holy Ghost. They had been taught that God was the Father, and that the Lord Jesus Christ was the Son of God. They had been taught that he was the resurrection and the life, that he was the light of the world, that he and the "Father were one," that "the Father worketh hitherto, and I work." They had been taught that he should die on the cross, and make an atonement for sin. They had been taught this; they were taught to preach repentance and remission of sins to all nations, beginning at Jerusalem. They were taught to tarry at Jerusalem until endued with power from on high. When the day of Pentecost came, and they were endued with power from on high, they were endued and qualified to teach the things that they had learned and heard from God's own Son, before that time. They were qualified by the Holy Spirit to teach and preach to Jew and Gentile all that the Lord Jesus Christ had said to them; for that Spirit was "to bring to their remembrance all things whatsoever I have said unto you." And when they commenced teaching, they commenced teaching the very things that the Lord Jesus Christ had taught; and they preached him as the highest authority for Jew and Gentile, the highest authority in the church or in the world, with all power in heaven and in earth. They taught that which had been taught before, and when the kingdom was set up, if it was set up on any particular day, it was not on that day, but was founded on what was taught before. That is logical. When a man is baptized, he is baptized on what? On the foundation. Not simply the body of Christ, not simply a person, but on the truths and doctrine he has taught. (Time was then called by the Moderator.)

DANIEL SOMMER'S FOURTH ADDRESS.

Gentlemen Moderators and Ladies and Gentlemen:—From a part of that to which you listened a while ago some of you might conclude that the Elder and myself were getting pretty close together. I intimated previously that he made some admissions, and we have got the Old Testament out of the way as not binding on us, and he has got down to what Christ said in the course of his personal ministry. He thinks from the statements I have made, if I make one or two more, we will be together. I told him before we began that I was more of a German Baptist than he was—I mean personally—individually—but not in doctrine. But it occurs to me that you will see that first of all, what I said about the previous admissions and getting rid of the Old Testament and just bringing it down to the four accounts of the Gospel, that that is true according to his speech. Nothing to the contrary in his last speech is found. He says that he takes in Christ's personal ministry, and he would like for me to tell him whether the position of Robert Miller be right or wrong. When Robert Miller or Elder Miller gets on the affirmative and I am on the negative, that will be my business. I am on the affirmative now. But he has been leading out on the affirmative, and wants me to state whether he is right or wrong. I am attending to the proposition that was affirmed, and with that proposition I propose to deal. He says: "We take Christ in his personal ministry." I want to know again, whether he takes everything taught in Christ's personal ministry as binding on him. If he takes everything, then he practices circumcision, for Christ himself submitted to that, and he said the scribes and Pharisees sit in Moses' seat, and they taught that. But he says, "Christ taught the Jews to obey the law while the law was in force." What an admission! It is NOW OUT OF FORCE. "For Christ is the end of the law for righteousness to every one that believeth." That is found in Rom. 10: 4. That is, the law taught by Moses—it was in force through Christ's ministry, because he declared so, not only to his disciples, but to the Jews. Now I want to bring this before you clearly. Matthew 23 says, "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat." He taught his disciples who had become his followers, that the scribes and Pharisees "sit

in Moses' seat," and that whatsoever they bid them do, that the disciples were to observe. He claims to be a disciple of Christ, and if Christ's speech is binding on us, if we must take all that Christ said literally, then we must go back and be under the authority of the law. Christ had not yet said, "All authority is given to me in heaven and on earth." He spoke of going to Pentecost, and what "a great day" it was. Why was it a great day? Because Christ then poured out his Spirit. Before this he had not said "all authority is given to me in heaven and on earth" so we do not go to the other side of that for authority.

Now I want you to remember this, before I sit down, that the proposition does not say that the church, the kingdom of Christ was set up, and completely equipped and finished on the day of Pentecost. My opponent has been trying all the time, and assuming that if it were set up on that day that it was finished and perfected in every respect, and yet before he got through he referred to certain Scriptures which show just to the contrary. This debate has now fairly commenced. Preliminaries were stated this forenoon, but this afternoon we are drawing the lines and coming to some conclusion. And we will see how one position after another is given up. He turned to 1 Cor. 12: 28, and found this: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." "God hath set some IN THE CHURCH." He could not set them IN THE CHURCH before the church was established. I am very much obliged to the Elder for calling attention to that Scripture. It might have slipped me. But he could not set them IN THE CHURCH before the church was established. The proposition says the church or kingdom of Christ was set up at Pentecost—not fully finished in all details, but SET UP. A house may be built, or set up, or established long before it is completed or finished. The church is called the house of God. So a kingdom may be set up long before it is completed or finished. The proposition does not say COMPLETELY FINISHED. We will come to that presently. I do not propose to have that forced on me. I do not want any adjectives or adverbs thrown into that proposition which are not there. Notice, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of heal-

ings, helps, governments, diversities of tongues." For what purpose? Eph. 4: 11 says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." For what? "For the perfecting of the saints." They were not perfected at once. But he did this "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." There is more there, but we will pause right there and say, that while Elder Miller is endeavoring to show the kingdom of Christ was not set up because all the officers were not there, fully equipped or empowered on the day of Pentecost, individually, so to speak, though the apostles had the authority of everything, he does not accept that, but he wants the elders and bishops and deacons all right there. He wants the Lord himself to acknowledge that he set these officers, as First Corinthians 12 says, in the church, AND THAT MAKES THE GRAND ADMISSION THAT WE HAVE BEEN CONTENDING FOR,—THAT THE CHURCH WHICH WAS ESTABLISHED COULD BE ESTABLISHED AND ACKNOWLEDGED AS A CHURCH BEFORE THESE OFFICERS WERE SET IN IT. Nothing could be plainer than that. And when he refers to those Scriptures for the purpose of refuting the Scriptures I quoted, we take out of his hand all that argument made this forenoon about God having a kingdom from all time. We admit all that but simply deny that there is any authority in the Old Testament. As a book it holds a different position, and we say that the book is invaluable for the revelation it makes of God. But we are now under the authority of Christ and are talking of the kingdom of God's dear Son, and we have the church established, and these officers set in the church. For what purpose? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Inasmuch as the proposition has not in it such terms as PERFECTLY EQUIPPED, or PERFECTLY FINISHED, or PERFECTLY ESTABLISHED IN ALL ITS DEPARTMENTS AND DETAILS, but simply affirms that the kingdom of Christ was SET UP on the day of Pentecost, that shows as clearly as light that it could be established according to the Lord's own declaration without those officers in it, as it

has been; and they could be appointed as the demands of the times required. They are as fatal to the position he occupies as anything could be. I thank him for calling my attention to them at this juncture. While I might have used them hereafter I am glad of them just at this time. Do not forget that the words "perfect" and "complete" and such like are not in the proposition. And the book here admits that the church existed into which these officers were put. It says they were "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." There we have the kingdom of Christ SET UP and in existence before those officers were SET UP in the church.

I could rest here. But I will take up the time, offering a few comments on these notes. "Mistaken when he said that Christ was made king when he arose from the dead." I did not know I said that. If I did it was a slip of the tongue. I did not make one single note for this debate. Not one. Perhaps that would be too strong, for I did have in my pocket a few pencil notes, but I did not make any notes in preparing for this discussion. Yet I looked over the field. If I said that Christ was made king when he arose from the dead, it was a slip of the tongue. The Elder says that Christ was made king before, and he referred to John 12: 12 and Luke 19: 38. I have marked down here Heb. 1: 1-3: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Where was he enthroned as king? In the majesty of the heavens, and it was then that the language was fulfilled which says, "Thy throne, oh God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom." This language was referred to just before Christ ascended to heaven. This language in its bearing was referred to when he said, "All authority is given to me in heaven and in earth." Then, after he ascended he sent the Holy Spirit down to endue his chosen executors with power to execute his will. That is the reason why Pentecost is called "the great and terrible day of the Lord." "Unto the Son he saith, Thy

throne, Oh, God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." My opponent would have Christ made King on earth. That is the mistake the Jews made. They applied every utterance which referred to Christ as a king to this earth. They said, "Lord, wilt thou at this time restore again the kingdom to Israel?" That was after Christ had been raised from the dead. They had been reading the Scriptures with a veil over their face. They wanted Christ to be a king on earth and Christ or God never intended anything of the sort. "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." They thought it should have been when he was on earth; and instead of that being so it was only prospective. Instead of that being the case he was not even crowned when he was upon the earth. The crown of thorns did not make him king. He was a king prospectively just as the Prince of Wales is a prospective king. How was Christ a king when under his Father? God was his Father and King. Christ was spoken of as a prospective king, just as he was spoken of as the Lamb slain long before he was slain. John the Baptist spoke of him as the Lamb of God that taketh away the sin of the world. Where was he slain? Outside of Jerusalem over 1,850 years ago. My respondent forgets this prospective something.

We call attention to this, that the Savior was not to be made king here on earth. The Jews had the conception that he was to be a king on earth, and that is where they made their fatal mistake. And here his disciples were asking that question still after the resurrection. He said, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into

heaven shall so come in like manner as ye have seen him go into heaven." He was to be made king in heaven and OVER THE EARTH, and not king ON EARTH. If Elder Miller will banish from his thoughts the idea that Christ was to be king on earth—a mistake fatal to the Jews, and on account of which they rejected Jesus as their king—if he will banish that one idea from his mind, and then take the analysis which the Savior himself has given of his own ministry, when he said to his chosen ones: Go not to the Samaritans, but rather to the lost sheep of the house of Israel, and the language when he said that he was not sent but to the lost sheep of Israel, he will see that that was in the personal ministry of Christ before he had died for our sins and was buried; and consequently before all authority was given to him; before he ascended and before he became King. But after he ascended and entered the most holy place, he became an High Priest there, to make intercession for us, and sat down on the right hand of the majesty on high, then he was made King; as we read in Rev. 3: 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Another analysis which I wish to bring before you is that in the course of Christ's personal ministry he offered teachings that had a bearing in three different directions. That is to say, there were three classes of his teachings. Some of his teachings referred back to the law, as when he said to the man healed of the leprosy, "Go shew thyself to the priest;" and as when he said to the people and his disciples, "The scribes and Pharisees sit in Moses' seat; whatsoever they bid ye observe that observe and do." Next we find teachings which bear on his personal ministry. What were they? Not to go to the Gentiles or into the cities of Samaria, and not to take with them two coats or two pairs of sandals, for the laborer is worthy of his reward. When we come to the apostles' teachings we find Paul took wages of one church and served another. More than that, in Luke 22: 35 we find that Jesus said, "When I sent you without purse and scrip and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." His personal ministry was about to end there. That was

the night on which he was betrayed. "For I say unto you, that this that is written must yet be accomplished in me, and he was reckoned among the transgressors: For the things concerning me have an end. And they said, Lord, behold, here are two swords, and he said unto them, It is enough." So there are teachings that belong to one period that he revoked before he entirely closed his ministry. I may mention also his prayer, that he taught in Matthew 6, not having his name in it. When we come to John 16: 24 we read, "Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full." He referred to the period when they should ask things in his name, and they should be granted.

Now I want to correct a misrepresentation on the part of Elder Miller. He has brought before you the idea that I am not disposed to take anything of Christ's personal ministry unless it is exactly reiterated afterwards. We find here in John 3: 5, that the Savior said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." To what kingdom did he refer? To what birth? To a heavenly birth. Jesus said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." That referred to the kingdom of God as it was to be established in the future, though there was in existence the kingdom of the God of heaven, as previously stated. But the law was still in force as the Gospel dispensation had not been set up. After Christ was buried and raised again he said that all authority was given to him in heaven and on earth, as it is mentioned in the commission. What was the commission? According to Matthew they were to be baptized, and according to Mark they were to believe and be baptized, and according to Luke they were to repent. So we have faith, baptism and repentance all mentioned in the three accounts. Then we go on and find the day of Pentecost, when the people wanted to know what they were to do. They were not referred to the law of Moses, but were taught according to the commission and instructed what to do. And as we shall hereafter see more fully, that was the "great day" when they were added to the church. But there is this that I wish to bring before you—the Scripture in Colossians—that they were translated into the kingdom of God's dear Son; that they were delivered from the power of darkness and translated into the

kingdom of God's dear Son. I want also to call your attention to what my opponent said about Christ teaching the Jews to obey the law while the law remained. I spoke of that GREAT ADMISSION he made in favor of the position I have affirmed. The law is ended; and we have seen just about when and where. "Christ is the end of the law for righteousness to every one that believeth." We dwelt on that. After the great commission had been given, then nothing more was done until Christ's disciples were gathered together of one accord on Pentecost and the Holy Spirit came down. We have overseers appointed in the church long after. God set them in the church, but according to his own divine arrangement the church was instituted on the day of Pentecost.

I will now refer to his eighth argument. He said that no new doctrine was taught on Pentecost; but that the apostles were simply teaching the doctrine of inspired men before. I did not know what he meant by that until he said the doctrines of Christ and John the Baptist. "John did baptize in the wilderness and preached the baptism of repentance for the remission of sins." The people were told to repent and be baptized and they should receive the gift of the Holy Ghost. That might be found all the way back there. What of it? It is in perfect harmony with what he admits and which we advocate, namely, that the things are not binding unless they are reiterated. Here are some of the things reiterated and for which we contend as fundamental requirements for entrance into the kingdom of Christ. Hence all intimations that we reject the four accounts of the Gospel are incorrect, because everything in the four accounts of the Gospel that had a bearing forward on the Gospel dispensation we accept as binding. But that which had a fulfillment back in the law, or a bearing and fulfillment in that period called Christ's personal ministry, and which is in conflict with the after teachings of the New Testament and the teachings of Christ's successors we do not hold as binding. But those things that have a bearing forward, and which in few words or many are reiterated we accept as AUTHORITATIVE and BINDING. So we have three classes of teaching. Two of them have no bearing on the new dispensation. One and only one class has a bearing on the authority of Jesus Christ as king, and he became a King in heaven and over the earth, but not on earth. When he

was pronounced king on earth it was only prospectively, because he had not ascended to his throne in the heavens.

One word more: Christ is our King. The law was written by holy men of old as they were inspired by the Spirit. But in Heb. 8: 7 we find the reason given for the new covenant, "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the day is come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day" (there is a special day spoken of) "when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: And I will be to them a God, and they shall be to me a people." In order for a writing there is a necessity for a writer. There is a necessity for a pen and ink, and there is a necessity for paper. The minds and the hearts of the people are to constitute the substance or paper on which these laws were to be written. The apostles constituted the pen, because they, my hearers, unquestionably did the writing. But the pen wouldn't write without ink. They couldn't write until they were endued with power from on high. They were to tarry at Jerusalem as instructed until the Holy Spirit came; and then they were endued with power, and then the writing was done.

ROBERT H. MILLER'S FOURTH REPLY.

Brethren Moderators and Christian Friends:—I am before you again, to note some things mentioned by the Elder, and to present some arguments that, we believe, go to show that his position taken in regard to this subject is wrong. When he first arose and said that I had asked him whether my position was right, he said when I took the affirmative he would tell me, that I was in the negative now and he would not tell me. I did not want him to tell me that. I wanted him to answer, before this congregation, whether Campbell and McGarvey, in saying what they did about the teachings of Christ before the day of Pentecost not being obligatory or binding unless they were carried over, were cor-

rect in their doctrine, not whether *my* position was right or wrong. Next he says that he does not claim that the kingdom or church of Christ, as set up on the day of Pentecost, was made perfect. He says that the proposition does not say that it was perfect. It just says it was set up, and not perfect. Think about what kind of a position he is putting himself in. If he is right, then God set up an imperfect church on the day of Pentecost! Is that it? What else can you get out of his language, except that God set up the church on the day of Pentecost imperfectly, because he does not affirm now that it was perfect? But that is not all. If it was not a perfect church, it is very plain there were some things that were not in it. Then what? It was only partially set up. He is giving up his ground, as I told you at the outset that a part of it was done on the day of Pentecost, and now he says, Well, it was not perfect. Part of it was done then. His proposition does not say anything about a part being done, or being imperfect, but he admits that it was imperfectly set up on the day of Pentecost. He is getting nearly on our ground, because when he admits there was only part of it set up on the day of Pentecost, there is not much difference between us. But that is not all that a close observer will find in it. When I come up and show that God himself was setting officers in the church after the day of Pentecost, he could not get away from that, because the Holy Ghost had set men as overseers in the church. Where does the Holy Spirit set them? In the imperfect church made on the day of Pentecost. Can not you understand that? I do not mean any reflections, only he admits it is partly set up on the day of Pentecost. It is the plainest thing in the world that he was coming over to where I was in the beginning. I believe it was partly done on the day of Pentecost.

Another thing at which I was a little astonished. He talked about going back before the day of Pentecost. He says he goes back to the time when all power in heaven and earth was given into Christ's hands. He said that in his last speech. Goes back to that time before Pentecost when all power in heaven and earth was given into his hands, and then he takes Christ from that on. I told you this forenoon that he had taken one step taking in all after Pentecost. Now if he will take as long a step backward, before Pentecost, we will be together. He has taken one, but it is too short. He took a step backward when he said he would take

Christ from the time that all power in heaven and earth was given into his hands. That would be ten days, if not longer, before Pentecost. He is getting away from his proposition on both sides. I mean logically and in fact. If he keeps on until we get through this discussion, I hope he will be further over on Christ's side, and that we will be together. But we will never get together until he takes Christ as the whole foundation.

Another thought that embraces a great truth. That is, that the Holy Spirit of God, that endued and inspired these apostles to preach God's will after Pentecost, went back before Pentecost and gave us all that Christ had said and done. They were led by the Spirit of Christ, the Holy Spirit, and Christ led them to go back before the day of Pentecost, and tell the world all that Christ had said and done in the four Gospels. That is the way men inspired by the Spirit after Pentecost talked. And not once do they go back, like Campbell and McGarvey, and say that what occurred before Pentecost is not binding, unless it is re-enacted or re-affirmed or specifically extended forward. Not once did the inspired apostles say that. We do not want you to forget the point, that it was after Pentecost that they were endued with power from on high, and led by the Spirit to go back before Pentecost and teach all that God's special messenger, John the forerunner, and all that Christ the Savior said and did. They were led by the Spirit to teach all that occurred before, as well as after the day of Pentecost.

He went back to Hebrews to make a quotation. I did not get the idea just what he meant by it, but he went back and got this in the first chapter and first verse: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." That is just what I am trying to get you to believe, that God in these last days, when Paul wrote to the Hebrews and down to now, is speaking to you by his Son; and we can not take the opinion or inference of Campbell or McGarvey, or anybody else, that it is of no force unless it is re-affirmed after Pentecost. We do not take their authority, because they are not inspired; and we want you to go to inspired men for the truth.

He said he admitted that Christ was called King before Pentecost, but that it was only prospectively. If he would put that

prospectively in the twelfth chapter of John, why not let somebody else put it in the second chapter of Acts, and some say he will be made king over yonder, still prospectively; not in this dispensation, but in the millennium. Why not let them put it in prospectively as they want it? But you can not find he was made king in the second chapter of Acts, and so you can not put it there. We want you to notice that this prospectively is a matter of necessity falling on him, for it is the only way he can make it fit his opinion; and the *necessity* grows out of his opinions. Let us not put it there, because the inspired men did not do it. Let us stick to them.

He said another thing. He said he made no notes of this discussion, or hardly any at all. He came here unprepared, and, although I have had a number of discussions, he has never had one, and made no notes. I suppose that was because he presumed his brethren would be easily satisfied with the result of the debate, because no man who never debated before, or but very little, would have come into a discussion without any notes. He must have presumed his brethren would be easily satisfied. I think he ought to have felt as I did, that if these intelligent people were brought here to listen to us, we ought to make a thorough preparation, and do all we could to defend our cause. He is getting ready for this point, he did not prepare, and if he gets beaten it is only what you should expect. I do not like that. I would rather he would come with a thorough qualification. I think you, as citizens of Missouri, had a right to demand of the disputants in this discussion that they prepare, so far as was in their power, to defend the cause of their brethren. But, coming in the shape it does now, he can say, If we do not succeed, it is because we have not made full preparation. I am blaming him for that, and I think I have a right to.

I want to refer a little to our last argument. You remember the last argument, our eighth, was drawn from the fact that there was no new doctrine presented, nothing new brought up on the day of Pentecost; that when the apostles were asked by those who were convinced, "Men and brethren, what shall we do?" Peter referred them back to Christ. When the teaching and practice of those people on Pentecost was set up, it was set up on the old foundation of Christ. If the church was set anywhere, it was set

on the Rock,— Christ. If we turn to Acts 19: 4 we find that Paul said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." That shows that long before Pentecost the truths presented on Pentecost were preached, and they were founded on Christ when they were preached. "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." In Acts 10: 36-38 Peter said, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Here is Scripture full of importance. It comes in after the day of Pentecost.

The Apostle Peter is called by Cornelius to come to him, for an angel directed him. And when he came, what did he do? According to the Scripture Peter gets up to teach him, and he goes back to the word which John preached. He does not say that is null and void because it is before Pentecost; but he goes back and tells what John preached, and tells what Jesus did, "Who went about doing good, and healing all that were oppressed of the devil; for God was with him." He preaches about him. He says he is Lord of all. That is long after Pentecost. A minister of God comes before the unconverted and before the Gentiles to bring salvation, and he goes back before Pentecost to what John and Christ did. This inspired man after Pentecost reaches back over Pentecost and regards it not more than he would regard a Jewish Sabbath. These inspired men go back to the foundation. John preached Christ, and God was in Christ, teaching the people the word of God, and that word he says you know way back before Pentecost. This argument is to show that the apostles had no new thing on Pentecost; but on the day of Pentecost they went back to Christ and John. Way back yonder after Pentecost they go back to John and Christ again.

He read in Revelations and in Hebrews. I quoted that, and said that we go back to Christ again. That is where the idea of the Holy Spirit of God, through faith, stopping the mouth of li-

ons, came from. So he has gone ten days beyond Pentecost, to the time when the power was given. But the Holy Spirit does not stop there.

We want to get all of our arguments before you if we have the time. This argument we present for the purpose of showing you that the position he takes in his proposition is not tenable, and the argument is this. Our ninth argument is drawn from the fact that the disciples on Pentecost had all things common. Acts 2: 44: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 4: 34: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold; and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." We read that to show you that those who were led by the Holy Spirit on the day of Pentecost, under the influence of that Holy Spirit, had all things in common; and my friend, the Elder, in his position will not accept that part of Pentecost.

Now, there are different denominations of people who have come up to the day of Pentecost and have all things common. He will not accept that. But he admits the church was only partially set up on that day. I admit that this will not apply to him very strongly, but it applies to his proposition just as strong. If the church was only partially set up on Pentecost, this was added to it. If it was imperfectly done, this was in it anyhow, and the imperfection is what it lacked. Do n't you remember the simple figure we used about the machine this morning? The agent was always prepared and had the pieces, and if there was anything lacking he was ready to supply it. But here is one piece too many put into the machine. Here is one piece too many put into the day of Pentecost. Now, what will you do? If he takes it out, will it be the church as set up on Pentecost? Will it be the same church if he takes that piece out, the same machine running? Not if it was put up perfect. If the machine was put up perfect and you take one little wheel out, it is spoiled. But his proposition says the machine was set up so as to run and do its work. The church of God was set up, and here is one piece in that machine, one thing on that day of Pentecost that he will not take—

they had all things common. He not only admits it was not perfect, but admits there must be some changes made and some things taken out that were put in on that day. His practice is on my side of this question. His church does not have all things common. Why? Because after that day men were led by the Holy Spirit, and when they came up in the church they recognized the different members of the body as having their own property, and every one threw in of his goods as the Lord prospered him.

But, mind you, it is taking a part out that was established on Pentecost. What will he do with that? He must come over to my side, and not only admit it was an imperfect church as it was established then, but admit there were some things put in it at the commencement, even though by the Holy Spirit, that had to be taken out afterwards, on account of God's will and design and mission in building the church, not intending it to stand as it was on Pentecost. Now, if he will stick to the day of Pentecost, let him do so.

You propose to unite with everybody, and have but one church and one name. What are you going to unite on? A part of the second chapter of Acts? There are some things there that the Holy Spirit directed. Do n't you remember how Ananias and Sapphira were struck dead because they lied to the Holy Ghost about keeping back part of their possessions? There was a law and custom of the early church which was enforced by the terrible penalty of death. That existed on the day of Pentecost. Now, when my opponent goes to build, he will not build on that part of Pentecost. When he wants to build a church on the day of Pentecost and unite with everybody, we want to see just where he stands. He must admit that the church was imperfect and only partially set up, but there were some things put in on the day of Pentecost that were taken out afterwards. I want you to see logically what divisions and schisms come from building on this day. The Mormons take the twelve apostles. The twelve apostles were set up on the day of Pentecost. But neither he nor I take them, although the Mormons keep that part. And the great keys of Peter, spoken of on that day, the Catholics keep, and others keep all things common. Now, if there be five churches, all founded and builded on Pentecost, and they all differ, we ask you to get a union of the churches that build on one chapter; we ask you to get a

union among yourselves before you ask other people to come and unite with you. We want you to see the contrast, and call your attention to the arguments we have brought against this position.

We build our church upon the apostles and prophets, Jesus Christ himself being the chief corner stone. My opponent did not like that form of expression. I do not know as it was just right; but Paul preached just that way to the church at Ephesus. He said, Ye "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." We come to preach the same doctrine that Paul preached in his day.

Our tenth argument is drawn from the fact that this setting up of the kingdom on Pentecost makes null and sets aside the teachings of Christ, unless they be re-affirmed after Pentecost, as Campbell and McGarvey said. If we set aside the teachings of Christ before the day of Pentecost, unless they are adopted afterwards, that sets aside Christ's teachings and his life. If he does that, he sets aside the right and title to the name of church, the right to have the name of Christ taken as the name of the church, that thus sets aside Christ's life. If this be a new kingdom set up on Pentecost, then all the old kingdom has passed away, and all the old laws are gone with it, except so much as has been re-enacted. All that the inspired men of God have said, all that Christ himself said, and John the Baptist said, has passed away, except that which is re-enacted after Pentecost. All that was done in the former days in God's kingdom is rendered null and void except it is re-enacted. Then we affirm that the name of Christian, or the name of the church of Christ, is not a proper name for those who set aside all these things. It does not represent properly the belief. It does not represent correctly the faith, or the practice, of those who set aside his teachings, only so far as his teachings are accepted by, or through, another party. What we mean by that is this, that Christ after coming into the world to teach his doctrine, to establish it in the world, went away. And now, if we can not accept his doctrines and his truths as he taught them, only as they are given to us by the apostles, and build a church upon them, I think our church ought not to be called the church of Christ, but the church of the apostles. I will illustrate that in the morning.

DANIEL SOMMER'S FIFTH ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—I had hoped when this discussion commenced that everything would be conducted in as calm and dignified manner as possible; that there would be no unjust implications or imputations. But I regret that it is necessary for me, in order that we may have nothing of that kind in the future, to call attention to one unjust implication made in Elder Miller's last speech yesterday afternoon. I made the remark incidentally that I made no notes, or only a few, to which I have not referred in this discussion. Of course I referred to written notes; but in the same connection I said that I had looked over the field. And from that it seems that Elder Miller drew the inference that I wanted to say that I was not prepared, and then he used this language, that I was "a young disputant and did not prepare," and if I "got beaten" then I could say I "was not prepared." And those of you who were present then recollect that Elder Miller spent from five to ten minutes (and somewhat to the amusement of a part of the audience at any rate) upon the question of my "not being prepared," and made such an imputation that his moderator spoke to him and said that he regarded it as improper. I denounce that imputation as being unjust and untrue. I did not say that I was "not prepared;" but, on the contrary, that I had looked over the field. I made preparation without notes. For the last five years neither in preparing for a sermon nor any other address have I made as much as a scratch of a pen or a pencil. But as for the statement that I was not prepared, and to dwell upon that as though my brethren would be disposed to say, if this did not result as well as they anticipated, that I was a young disputant and was not prepared, I wish to say that we "are not built that way." *We are not that kind of material.* My brethren obtained from me last fall a promise to come here from Ohio and engage in this discussion because they believed I could do it justice. Everything that was said in that direction about my being not prepared was altogether unjust. And consequently everything bearing in that direction I denounce as an unjust imputation. And while I regret that anything of the kind has occurred, I do not regret that it came from the other side. But it is better for a man not to make notes, if he can not read

them any better than Elder Miller did last night. If the reporter got what he said with any clearness I would be glad to hear it, and he must be one of the most remarkable men that I ever came across or became acquainted with. One of my brethren gave me an amusing illustration of the confusion of Elder Miller when he tried to present some of his points.

Now, with that much of a preliminary I will drop the subject unless it is repeated. Because, if it is necessary for me to return and take hold of that kind of conduct, the probability is it will be unpleasant for the audience, and I know it will be for Elder Miller. As he is an elderly man I want to treat him as an elderly gentleman; and I expect him to treat me the same way; and that he will not take up his time with unjust imputations. I trust there will be nothing more on that subject.

But I wish this morning to again call the attention of the audience to this, that the three prominent arguments that I presented yesterday have not only not been *shattered*; but they have not been shaken. They have not been seriously called in question. The first was the *Foundation Argument*, "For other foundation can no man lay than that is laid, which is Jesus Christ." And Christ was not laid as the foundation until the great facts were accomplished in his death, burial and resurrection. And, in the second place, there was the *Will Argument*, which is that a will has no force until the death of the testator; and Christ had not died until he was crucified at Golgotha, outside of Jerusalem. The third was our *Historical Argument*, beginning with Matthew 16, "Upon this Rock I will build my church," and going over to Colossians 1, which says that people had been translated into the kingdom of God's dear Son. And between these two extremes we find it mentioned that on the day of Pentecost the church was established as the church of Christ. These stand as battlements in opposition to all objections. And, furthermore, they stand as a defense of the proposition as made; namely, that the church or kingdom of Christ was established on the day of Pentecost, mentioned in Acts 2.

I wish also to call attention to this: that the two analyses of the Gospel which I have made have not been called in question; namely, that Christ said when he sent out the twelve in Matthew 10 that they should not go to the Gentiles nor into any city of the

Samaritans, but should go to the lost sheep of the house of Israel; and in Matthew 15 he said he was not sent but unto the lost sheep of the house of Israel. Consequently Christ's personal ministry was intended to be extended to the Jews and not to the Gentiles; and consequently is not binding on us as Gentiles under the old dispensation. Those analyses have not been touched.

Then there were Christ's teachings which had a bearing backward to the law; and there were those which had a bearing on that period called his personal ministry; and some of his teachings bore forward on the Gospel dispensation, which are re-enacted with more or less fullness, or referred to in the apostolic writings. But all these by implication have been admitted. And near the conclusion of Elder Miller's speech he referred to Acts 11: 16, where reference is made to the teaching of John the Baptist, and in that is admitted the same thing for which we are contending. But that in Christ's personal ministry which referred to the fullness of the Gospel dispensation is reiterated with more or less fullness and becomes authoritative and binding on us in proportion as it is reiterated. Consequently these three prominent arguments still stand, as we mentioned before, not only *unshattered*, but UNSHAKEN.

Now, I want to call attention to this point to which reference is made regarding John the Baptist in Acts 11, and also 19. Yesterday the Elder laid down a question which I did not deem it necessary to answer. That was in regard to McGarvey and Campbell, when he read from them, as to whether I would endorse what they said. I did not stop then to answer the question, but I will answer it this morning by saying that Elder Miller is not debating with Campbell or McGarvey, but with Daniel Sommer. In the second place, I endorse exactly what McGarvey and Campbell have said in those extracts which he read, taking them in their connection; and that connection I had the privilege of reading yesterday. And I meet that in this manner, that it may be understood that I do not presume to imply there is a difference between them and me on that question. In the next place I propose to set before Elder Miller a position which will be fatal to him if he follows it; and if he does not follow it I will make that course fatal. I pressed him with a question, and the question is, Will he take all that was said and done by the Lord Jesus Christ in the course of his personal ministry as binding authority upon him in the full

light of the Gospel dispensation since Jesus Christ became King? If he takes it all I will prove him a Judaizing teacher. If he takes only the part that refers to the Gospel dispensation, which is referred to in the teachings of those who came afterwards, he takes the position I occupy in relation thereto. But it is fatal to him in either direction. I pressed the question and I will repeat it a score of times if necessary before this day passes. We want it understood. We want him to meet it squarely. He has propounded one for me, and I have met it squarely. Now, let him meet me squarely on this.

I have my notes of yesterday. He says as the first item, that I will not accept the results of taking Acts 2 in regard to the twelve apostles. He does not read the Book right: he does not understand it. Allow me to read a few Scriptures. I go back to Is. 32: 1: "Behold, a King shall reign in righteousness, and princes shall rule in judgment." The context shows that reference was made to Christ. Turn to Luke 22: 29, 30, and there we find the following: Christ said to his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Now turn to Matt. 19: 29, and there we read the following: "Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." I bring before you at this juncture the Greek New Testament, and call attention to the very word which is there translated "regeneration." "*Paliggenesia*" means a being born again, regeneration, renovation. You find it in two places, Matt. 19: 28, and Titus 3: 5, the washing of the regeneration, referring to their obedience to the Gospel of the Son of God, and that they were saved, "not by the works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost," or the Holy Spirit. That is the language which we have. Consequently in this new order of things which is found in the full light of the Gospel dispensation and which was introduced on the day of Pentecost, Matt. 19: 28 says, the twelve apostles shall sit

upon twelve thrones, judging the twelve tribes of Israel. The apostles are not dead, but they sit on the thrones. In Matt. 28: 18 we find the following: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." That is the conclusion of Matthew 28. "I am with you alway, even unto the end of the world." Some commentators have tried to narrow that down. But we find that the law of Moses lived when Christ was here upon earth. He said that Moses was read in the synagogues every Sabbath. Moses still lived in his official character, and the apostles are living in their official character to-day.

That brings up another objection. It is in continuation of the same. We are willing to take the apostles with the work which they wrought—the grand revolution they wrought. They are in existence in their official characters to-day. The result of their work is with us to-day. They are now sitting on the twelve thrones judging the twelve tribes of Israel as previously. We do not reject the twelve apostles, but have them still in their official character, just as Moses existed in his official character when Christ was on earth, although he had been dead, personally, hundreds of years. The Elder says that we will not accept the apostolic institution in regard to the community of goods; and said Ananias and Sapphira were struck dead because they violated the law regarding the community of goods. He has not read the account with carefulness, or he would not have said that. The Jews, when we come to examine it, did not have any such law, and it was adopted by the church at a time when they were expecting the early return of the Messiah and the destruction of Jerusalem. They thought there was no need to hold on to their goods. But how long did that continue? It was not enjoined by the apostles, but when Ananias and Sapphira were struck dead we read in Acts 5: 11, "Great fear came upon all the church, and of the rest durst no man join himself to them: but the people magnified them." So it becomes evident that there was a line of demarcation, and that ended soon at Jerusalem. It was the outgrowth of their own hospitality toward each other. They regarded themselves as belonging to the Lord Jesus Christ and had a community of goods. So

far as Ananias and Sapphira being struck dead because they "violated the law," that is contrary to what we have in the early part of the chapter. Ananias had brought a part of the price for which he sold his possessions to the apostles. We read in Acts 5: 3: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own; and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men but unto God." He was charged with lying. Why? Not because he did not give up all the price of the land. It was his own, to do as he desired with it. It was in his own power. But the trouble was that he lied about it, and lied without saying anything; because he brought up part of the price and laid it down as the price. When we come to look for the law we do not find it there—that is, the law of the community of goods. If it were given by the divine authority, or definitely authorized and laid down as a precept, undoubtedly the Gentile churches would have had it. But they did not have it, and it was not intended as a law. Neither under the Gospel dispensation was it to be carried out.

In regard to the next point my respondent said I "took a step backward to the commission." Why? I proposed to draw the line between Elder Miller and myself and to prove that what he was trying to show was not authoritative and did not come from the authority of Christ. We brought out in the clearest light that Christ came to do, not his own will but the will of his Father. And in the garden he said, "Not my will, but thine be done." But after he was dead and buried and rose again he said, "All power is given unto me in heaven and in earth." He charged me with taking "a step backward ten days from Pentecost, but not quite long enough—not quite long enough step," and said that Christ "began to reign at that time; began to reign when he ascended to heaven." I read Hebrews 1, to show that point, and the way it was treated was one of the marvelous maneuvers of my opponent. Hebrews 1 was mentioned, and I emphasized particularly that when Christ had died and was buried and rose again and ascended to heaven and sat down on the right hand of the Heavenly Majesty that there and then it was the scepter of righteousness, the scepter of his kingdom was given to him. He was

crowned there as king. I dwelt on that. Then my opponent went on and said that God had spoken to us by his Son, and that was what he was trying to get us to "believe." The question is whether the Lord Jesus Christ spoke under the law and in subjection to his Father or spoke as king. I step back to the commission, and he seems to think that Christ became king as soon as he ascended to heaven ten days before Pentecost. He said "all authority is given to me in heaven and in earth." That was given to him when he ascended, but his reign did not begin until he sent the Holy Spirit down. If the Elder could not see that point yesterday when I referred to Hebrews 1, I do not expect him to see it now. But I expect intelligent hearers to see it. It was when he ascended to heaven, as we find in Philippians, that he was given the name which is above every other name. In Philippians 2: 9 we read: "Wherefore God also hath highly exalted him and given him a name which is above every name." That was after he ascended to heaven, and the heavenly hosts were all to bow to him, and then he began his reign in the heavens. But ten days afterwards (I have n't counted it up, but I will assume that is correct) he sent his Holy Spirit down and the chosen ones were endued with power from on high, and then his reign began, when his executors were endued with that power and could speak with infallible accuracy to man. He became king, but not until he ascended to heaven, and sent the Holy Spirit down did he begin to reign over the earth.

I want to call your attention to the machine argument. Perhaps it missed some of his hearers. All the pieces had to be there, and the idea of anything being lacking was supplied, and the Elder went on and made some remark about the incompleteness or imperfection of the church; and if I admitted it was imperfect that was what he "claimed," and all that sort of thing. I met that illustration yesterday, and I will now call your attention to the fact that the illustration is deceptive, *fallacious* and *MENDACIOUS*. Mr. Reporter, I want that to go down just in that shape. In the first place, a machine is a mere lifeless, senseless, soulless, inanimate something. More than that, it never GROWS. There is no growth to a machine, a harvester, or any other kind of a machine. But now the kingdom of heaven, of which he uses it as an illustration, grows. Matt. 13: 31 gives us this on the subject, "An-

other parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree." The harvesting machine would have to grow to be an illustration of this kingdom of heaven. That is where the fallacy of it comes in. "But when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." So far as the incompleteness of the kingdom is concerned I want to say this. Whatever words I used yesterday in passing I call attention to this,—the difference between perfection and the completion of things. A man may be perfect physically because he has all of his members and faculties. But so far as his growth is concerned he may grow from year to year. He is not complete so far as everything pertaining to his size is concerned until he gets his full growth. But nevertheless, as a child, he is a perfect man in all his parts, just as God intended a man to be, long before he comes to manhood. You see the difference. The church of Christ was perfect when first established. But as far as growth is concerned we read in Dan. 2: 45, that the little stone that was cut out of the mountain without hands should continue until it filled the whole earth. That is the growth. So the idea of referring down here to Acts 36, where we have a church, and there were overseers appointed in the church, and to say that there was something added after the day of Pentecost is just as fallacious as anything could be from this stand-point. The church at Ephesus of which Paul spoke was not in existence as a congregation at the time the kingdom was established on Pentecost. My opponent would have it that if it was set up it would have to be perfect in all its parts. And he is very severe because we have severed the New Testament on the day of Pentecost. There on the day of Pentecost was a king and a territory, and there was the subjects and there was the law, and the authority by which to extend the law further; the power to acquire new territory and new subjects and bring them in subjugation. That is the way the matter stands. But until the last sinner is saved that will be saved, the complete number of the redeemed will not be made up. You see the growth is going on yet, and will go on until the very last one has obeyed the Gospel and the very last saint has

been redeemed from all transgressions. That shows that illustration to be deceptive, *fallacious* and MENDACIOUS. I trust there will be nothing more of that kind presented here.

He says that no new doctrine was presented on Pentecost. I must not forget that. It was mentioned yesterday, that there was no new doctrine presented on Pentecost. I think baptism and the remission of sins were mentioned. Well, John preached that. I did n't know any point was to be made on that. But it was presently reiterated and dwelt upon, and I began to think there was something in it. Nothing new on Pentecost? Hold on. Let us see about that. I want to know when we come to look at the record of Acts 2 what this means. I will read verse 21. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." That was a prophecy of the Old Testament. When was it ever applied as being applicable and that the time had come? At Pentecost it was said that "Whosoever shall call on the name of the Lord shall be saved." Not until then. I turn over the page and find this, verse 38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Where do we find any previous baptism in the name of Jesus Christ or by the authority of Christ as here mentioned? You know what the commission meant, but when was it publicly made known? They were to baptize every creature, baptizing them in the name of the Father, the Son and the Holy Spirit, but when was that applied to people—a practical application of it made until Pentecost? In verse 42 we read, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." I want to know when they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers before that? When was there an assembly that continued for an hour? We lay that down and want Elder Miller to give attention to that, just as we did on the other question. We insist that he shall meet it fairly and squarely on that point. We expect to get to the end of this question to-day. And we expect to show him in the conclusion, if he still occupies the position which he first took, that he has moved step by step until he has not one single fragment of his former position on which to stand, and that his objections have utterly failed.

ROBERT H. MILLER'S FIFTH REPLY.

Moderators and Christian Friends:—I am thankful for the favorable circumstances under which we meet this morning. I shall try to proceed with my part of the discussion, as I think duty demands of me, as best I can. The first thing in my opponent's speech was the unjust implication. He holds it to be an unjust imputation that I made about him. He says he made no notes and that I accused him of that and of making an apology for his never having debated, and that I was an old debater, and that I came with notes, and that I had drawn the inference that he was making it as a reasonable conclusion that if he should fail in anything that you would be in your minds ready to say, Well, if some other man, that had been an old debater and had taken time to prepare notes had been here, he might have defended the cause better. If something like that was not the object for which he said that, I am doing him an injustice. When a man says anything, I look for the reason of his saying it. And when he said he had taken no notes I looked to see the reason why he told that; either that he has got a small man to handle, or little opposition to meet, or else it is so easily done that it required no notes on his part nor any great preparation.

I took this view of it, that he ought not to have done that. He ought to have made the best preparation he could. This intelligent people had a right to demand of him that he make the best preparation he could. And I, as his opponent, had a right to demand of him that he put forth his best efforts in the work, and have his arguments written down in notes, and numbered, so that I could have a fair chance on the negative to reply to his arguments by their numbers. That I thought was proper, and so I expressed myself, and I do not believe it is an unfair imputation. I only wish to draw from him his position. And it was not an unfair imputation, only such as I could draw from what he said. And I could draw no conclusion, only that he was trying to make the impression on the audience that this discussion is one-sided in several respects, and that on that account, it being one-sided, and he standing on the unfavorable side, you must look on him with a little degree of allowance. I think that is what it meant. I make no imputation, but think he ought to have more notes.

We are getting along pretty well with the second day's discussion, and he has presented three arguments. If they are in his notes I did n't know it. He has No. 1, which he calls the Foundation Argument. How it is worded I can not tell. No. 2 he calls his Will Argument. How that is worded I do not know. And No. 3 is his Historical Argument. If a man had his arguments noted, he would not come here to discuss a question two days and only have three arguments presented—and only the names of his arguments. I feel as if I have not had a fair chance. He ought to have given his arguments in writing, that is the reason I said that. I do not mean to make any unjust imputation. I mean to be an honest man, and conduct myself with Christian charity. But when in discussion I want to develop everything I say as well as I can before the audience, so they can read clear through it. He said I could not make my own notes so that I could read them. I did make a mistake. I got them tangled up, because I had too many; and could n't read them quite well enough, because I had rewritten and scratched out, and he could n't just understand it. It may be that I did not read it just right, but I read it so he could get the argument clear and plain if he wanted it.

He said I have not touched some of his Scriptures. If you will notice his manner of discussion, he sets out and quotes for a long time, one Scripture after another; and some prove my side more than they do his. And yet he runs over nearly a dozen, and then he gets up and says, You do n't refer to all my Scriptures. He says, Here I have referred to five Scriptures; and he may call them five arguments if he wishes. I can not refer to every Scripture, but when he gets to his arguments I can refer to them. I did refer to them yesterday, and I will do so again before we are done. But I will not take the time just now to do that.

He brought up a question yesterday, whether I would take all that Christ said, and referred to the twenty-third chapter of Matthew, where Christ commanded his disciples to keep the law of Moses, and asked if I would take it all. I answered yesterday, Certainly. Yes, we take all that Christ said, as being the highest authority in heaven or earth, and applied it just as Christ applied it here. He applied it to the Jews, and told them to keep the Jewish law. We take that and apply it to them. And when he said anything to the twelve apostles that applied to them, we take

it and apply it to them. If he said anything that would apply to us, we take it as the highest authority in heaven or earth, applying to the Jews, to the apostles, to you and me to-day. That is the way we take what Christ said. If he said a word that applies to me, I take it as the highest authority in heaven or on earth.

The issue and the difference between us comes from the fact that he takes only half of the New Dispensation. He commences at the day of Pentecost, and unless he finds something enjoined on the day of Pentecost, or afterwards, he rejects it. He asked me if I would take all the words of Christ. And he says that if I do he will make me take the Mosaic law. Certainly he can not do that. Christ said, "I appoint you a kingdom, as my Father appointed unto me." Then my opponent gets to talking on the kingdom question, and I could n't get precisely what his idea was. I never have yet got him to come out as plain as I would like. If he did not say yesterday that he went back to the time when Christ said, All power in heaven and earth is given into my hands, my notes are wrong. He said it yesterday. He went from Pentecost back ten days. He certainly did. I know I criticised it a little, if Christ was not made king before Pentecost. But he went back ten days and had a king without a kingdom, a king without subjects. How does it come this morning that he says Christ ascended to heaven, to receive all power in heaven and in earth—went to heaven to receive it. But, unfortunately he is saying just what the Scriptures and the Son of God did not say. The power was given to him before he started. That is what Christ said. My opponent said he went to heaven to get it. I would like to read a little about his going to heaven to get it. I will read from the twenty-fourth Psalm, when Christ ascended up to the Father: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." But my friend says he is not made king until he comes in and sits down. This says, Let the king that is already king come in. "Who is this King of glory?" Here it says, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." Was he not a king before he went in? If this Scripture is right, he was; and we know the Scriptures are right. He had all power here.

Suppose General Harrison had gone to Washington this

spring, could he go and sit in the White House before he was President? No, sir; he could n't get in. He had to be made President. And so Christ goes to the gates of eternal glory as a king. God's Word says so. The Holy Spirit says so. But now my opponent says he was made king afterwards. Does he mean after he went in? Let him settle his own contradiction of God's Word.

He talks about the community of goods. Did you notice in what he said about it that he never denied they had it on the day of Pentecost. He often makes a great ado about a matter when the real point in issue is left out. He admits that they had a community of goods on Pentecost, and goes on to tell a great deal about Ananias and Sapphira lying about the price of the land, and that they were killed, and says they changed it. I am not going to dispute that they did change it. I told you so yesterday, but the question is, Did n't they have it on the day of Pentecost established there? Most assuredly he will not deny that they did.

He refers to the setting up of the machinery, and says it was not applicable at all. He says my figure was not applicable. I know a machine is not like the kingdom of heaven in every respect, neither is a mustard stalk in every respect, but in some respects. There is the point of issue. It was the setting up. Now look at Webster. Webster says the meaning of "set up" is, "To erect; to raise; to elevate; as, to set up a building; to set up a post, a wall, a pillar. Hence, to exalt; to put in power." Now, the meaning of the words, "set up," which are in the proposition, can be gotten at by a clear figure, we think; that of setting up a machine is as applicable to that word as any that Webster uses. But the point at issue is certainly a very clear one, that the setting up of a thing demands so much to be made, so much to be done; that all the essentials, all that is essential to its existence in the beginning, shall be set into it, or made part of it at that time.

Yesterday in the discussion he said as clearly as can be, for I took it down in my notes, that the kingdom was not made perfect on the day of Pentecost. Certainly he said that yesterday. I have it in my notes that he said it was not perfect. This morning he says it was made perfect in all of its parts; every part of it was made perfect. What does he mean? That everything which was put into it on the day of Pentecost was made perfect? If anything is made perfect, and you add to it, would you not change it?

Then you change his perfect kingdom every time you add to it. If that addition makes a growth, then on the day of Pentecost God set up a kingdom that grew, a growing kingdom. How long did it grow, I want to know? I do not mean, How long did it continue in practice? but I mean, How long did the organization have things added to it? It grew until it had officers elected. That is what you mean by growing, do you? Yes, to grow until the church got all its officers, and its duties and privileges set up. It kept on growing, just as I said in the beginning, until the work of the Father, and the work of the Son, and the work of the Holy Spirit in giving us the Divine will was finished.

I do not know but what we may differ on another point. He said it is still growing. Now, mark that expression. I do not believe it has grown a bit since the hand of Inspiration was taken from it. I do not believe there has been one particle of change in one command, or law, or duty. No, sir, not one since the word of Inspiration stopped. Then has he not got on to my doctrine again, my platform? Set up a kingdom like a little boy, was his figure. He had all the parts of a man, but he was growing. He was not a full man set up yet, but a boy, and grows with all his parts and faculties; grows until he gets to be a man. That is his illustration. So the kingdom that was set up on Pentecost was like a little boy that had to grow in all his parts, bigger and wider, until the day of Inspiration is done! Is that what he means? It is hard to understand him. If that is true, he has got on my platform, because that is just the ground I take; but it has not grown a bit after Inspiration is done. Do not let uninspired hands touch it. If we do we will get badly confused. Then he said the machine would not grow, and I did not understand just what he meant. Yes, and when God's kingdom is set up perfect, it would not grow a bit more than a harvester! I do not mean there would not be any more people to believe it, but I mean that every command, and ordinance, and law are eternal and unchangeable, and the world shall be judged by them in the last day, just as they were made by the Holy Spirit. And it will be no greater work to judge you in the nineteenth century than it was away back at the close of the first century, when Inspiration was completed. It has not grown since. So after that I do not see that he can start out in any way, but what he gets more or less into the position I take.

He asked me several questions, or one question with several items, in his last speech. I would just say in regard to it that I will answer him fully. I do not wish to answer anything hastily, without looking at it carefully, but he brought up in the question the matter of breaking bread, *that* they had on the day of Pentecost in the second chapter of Acts. That, he said, was something new. You first find that before the day of Pentecost, "Whosoever calleth upon the name of the Lord shall be saved." I brought that up and found that before Pentecost. The Gospel shall be preached to all the world. That is over in the old prophets. But I will return to my points, because I want our doctrine set right before the community, that they may know just what we believe. Let me turn to my line of argument, because I want to bring them up against him, to show what we actually believe. I will read what he said I could not read last evening.

Our tenth argument is drawn from the fact that the doctrine of setting up the kingdom on Pentecost so annuls and sets aside the teachings of Christ, that the name of Christ is not a proper title for the church that does so. Now, notice what the proposition is, and in what we differ. We hold that his idea, as he expressed it, regarding his doctrine, is the greatest argument against him. As he said in his speech yesterday morning, he rather stepped aside to give us a little hit on our name. I thought then that before this discussion was done we would bring that up in the argument.

What is his church built on, and what name does he have a right to? What name has he the best right to? Some of the Mosaic law is brought over after the day of Pentecost, but not all. Some of the teachings of John the Baptist are brought over, but not all. Some of the teachings of Christ are brought over, but not all. His church is not built on Moses, for he will not accept all Moses taught. It is not built on John the Baptist, for he will not accept all *he* taught. For the same reason it is not built on *Christ*, for he will not accept all *Christ* taught any more than he will accept the teachings of *Moses* or of *John*. I want to illustrate that idea. Here are John, and Moses, and Christ, before the day of Pentecost, and all standing there under the law. He will not accept what they taught, unless it is re-enacted after Pentecost by the apostles. Christ is no more authority in *his new church* than Moses or John. Do you not understand it? I do not want to

misrepresent him. The point is this, that anything that Christ said has no more authority with him than what Moses or John said, unless you can find it endorsed by the apostles after the day of Pentecost. What, then, shall be the name of this new church? We must not name it after Moses, for he does not take his teachings as authority. We must not call it after John the Baptist because he does not take his teachings as authority. For the same reason we must not call it after Christ, for he will not take one word of the Lord Jesus as authority, because he lived under the Jewish dispensation, unless what he said is brought over into the day of Pentecost by the apostles; so that his church has no more right to the name of Christ than of Moses. He has no more right to call it the church of Christ than he has to call it the church of Moses, or the church of John the Baptist, for his church rejects them all alike and accepts them all alike. The name is right only when it represents the foundation and authority on which a thing is built, and on which the authority of its laws is based. On what, then, are the laws of this new church based? On the inspiration of the apostles alone. Hence it rightly should be called the church of Pentecost, or the church of the apostles, because that is the only name that points to the foundation of the church in this proposition. Now, the logic of the argument is, that he should have a name that points to the highest authority in his church, and to the foundation on which its existence rests. He can not go further back than its highest authority, and that would be on Pentecost. But as my friend will not take all the apostles established on Pentecost, *that name* will not justly apply to his church. In fact, there is not in the *Bible* any name which will fully represent a church built on a part of the Gospel. You understand that. He claims an extraordinary right to the name, and I affirm there is not a name in the *Bible* to represent a church built on a part of the Gospel.

The Elder set out in his first speech to prove he was right because he had the name of Christian, and we were wrong because the name of German Baptist was used to designate us as a church. He reasons in a circle to sustain his church. He said he was right because he had the name Christian; and then he had the name Christian because he was right. He started out in his first speech yesterday on one half of the circle, and said he was right because

he had the name Christian. Now, if a man is wrong, and you give him a good name, it will not make him *right*. Hence taking the name of Christian does not make him right.

But, further, a church has a right to a name that describes its origin and foundation, and his church has no right to a name that does not describe its origin and foundation. My friend takes the Ten Commandments out of the law of Moses, with a little change. Next he comes to John the Baptist; and he takes the faith, repentance, baptism, and the bringing forth of the fruits of repentance out of John. He takes the four commands and duties taught by John. Now, we want to know how many commands and duties which originated from Christ he takes. How many commands and duties that originated in Christ does he take over Pentecost, and put into his new church, and make them binding or essential to the existence of his church or membership? How many? One—the bread and the cup. Does he take any more than one, and make them essential, that he gets on the day of Pentecost? But one—the bread and the cup. He takes ten from Moses, changing one a little, and four from John, and one from Christ. I mean that originated with them, that came from commands given from their own lips. Now, if you give me a name that describes the origin and foundation of the faith that he has presented in this proposition, to which has he the best right? Of course he has the best right to the one from which he takes the most commands. His church will be based, first, on Moses, from whom he takes ten commandments. Secondly, on John, from whom he takes four. And, lastly, it will be based on Christ, from whom he takes one commandment, and puts them all into his new church. We say the name of Christian Church is a wrong name, for it does not describe the origin and the foundation of the laws and commands of his church.

DANIEL SOMMER'S SIXTH ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—From the very first I saw that Elder Miller was arguing in the drag-net style. He first reached back to the beginning and endeavored to drag up near or about everything, and made the assertion that there never was a time since the creation that God did not have a kingdom. I tried to show him a discrimination between the king-

dom of God way back in the Old Testament, and the kingdom of God's dear Son or Christ in the New. Having made that discrimination we got rid of the Old Testament as not being binding on us. Then he said he did not go back to the law, but took the language of the Savior — what the Savior said and did. I then pressed him to know yesterday, and have pressed him further this morning to know whether he took all that Christ taught, or only a part of it. He now informs us that he takes all that Christ said and applies it as Christ applied it. When Christ applied anything to the Jews, my opponent applies it to the Jews. And what Christ applied to the apostles he applies to the apostles. And what Christ applied to us, he applies to us. And thus you see very clearly that when he comes to read, as he did yesterday, Acts 11: 19, what was said with reference to John and the things which John began to preach and which he has reiterated in some measure this morning, he shows that he accepts Christ's application of his teaching as applying to us under the Gospel dispensation. And the way he finds out they are applicable to us is by their repetition in the Acts of the Apostles and subsequently. And when he talks about YIELDING, that is where the YIELDING has taken place. We have taken away the Old Testament as not authoritative, and the four accounts of the Gospel as not authoritative and binding on us. That which referred back to the law in the Savior's teachings, and that which applied to his personal teachings and ministry is not binding on us. And now we find he is with us on my ground when he comes to find out what is to apply to us under the fullness of the Gospel dispensation, of which Christ spoke while on earth. I leave it with you that he has made these changes.

Now then, we come to look at these notes. I did not expect Elder Miller to yield on the question as to those implications, but I wanted to point them out that they might not have a repetition. He said, "If something like this was not his object why did he mention them?" Just incidentally, in passing along, I mentioned that, and on that special point, but not as intending it to have any influence on the question. When I said that I had not made a note for five years or more, (I might add with a pencil or pen) in order to prepare myself for any address, it is understood what the bearing is which I intended it to have and the particular bearing

which I intended that argument should have. ♦ Indeed, without any forethought it was mentioned, and just dropped incidentally, and that is the best explanation I have of that. But after the explanation he holds to the old idea and says that he could not draw any conclusion other than I intended to have it taken as an apology in case I should be beaten in the argument. I now deny that I intended it to mean that, directly or indirectly, closely or remotely, in any shape, shadow, form or fashion. I want that to rest in the minds of the audience.

I did forget in my notes yesterday about the sects. He wanted me to unite certain sects. There were the Mormons and the Seventh Day Adventists, and Seventh Day Baptists, and the Catholics, all claiming to take a part of the second chapter of Acts, and he wanted me to unite them. We are not engaged in the business of uniting sects not mentioned in the Bible. The Mormons—Latter Day Saints—the Adventists, and those others, are not mentioned in God's Book as a people. The Seventh Day Baptists and the Adventists, like the church of which this gentleman is a member, wear a name and claim a name as their property which is not mentioned in the Word of God—no more mentioned than the Mohammedans. And since that is before us I want to say this on the question of names. He says "our doctrine" so annuls the teaching of Christ that the name Christian is not proper as a title for "our church." In the midst of this he went on to say that the name is right only when it represents the authority on which it is based, and a church has a right to have a name that describes its origin and foundation. Why did n't he say, its CHARACTERISTICS? Perhaps he meant to; perhaps he did not. We can not assume anything, for we might be charged with a wrong assumption, and I should not take anything for granted. But a name is right and we endorse it as far as it goes when it justly describes the characteristics. And it is wrong when it does not describe the characteristics. And either the church of which this gentleman is a member and which he represents in this discussion is not the church of Christ, or else it wears *the wrong name*. There is not anything in a name unless we have the character. But if we have the character of a Christian, there is no other name than Christian which will justly apply. Some years ago there was a young lady met one of our members and asked her to what church she belonged. The

lady addressed said, "To the Church of Christ." The young lady said, "Are there no Christians except you?" "We do not think that," was the answer, "but this is what we think—that all that are Christians will be satisfied with *being called* Christians." And so all those who are members of the Church of Christ and constitute the Church of Christ will be satisfied with being called members of the Church of Christ. And as for the "German Baptist Church," he dwells upon it. My friends, the German Baptist Church or the Brethren Church has no name that expresses its relationship to the Lord Jesus Christ. The word German refers to nationality, and Baptist to baptism. I am not as old, but I think I have baptized as many as my opponent has. And I am something of a German. At the same time the word "Brethren" does not express any relationship to Christ. Why? Because the Odd-fellows and the Masons and the Knights of Pythias, and all those are "brethren." It does not express any relationship to Christ. The name ought to express relationship to Christ if it be the proper name for a Christian to wear.

Having said so much concerning the name we go back to our notes. We asked, Whether he would take all Christ said? "Yes," he answers, "and apply all that Christ applied or said, and use it as he applied it to the Jews and to the apostles and to us." I now show you where he had given up. Reference was made to Psalms 24: "Lift up your heads, O ye gates," and so forth. He went on and said: "Let the king that is *already* king come in." He ought not to make any addition when he quotes Scripture. He ought not to interpolate "already" into the Word of God which he quoted. Christ came to this world to fulfill his mission, and when it was finished, all authority was given into his hands and he ascended to heaven. Suppose all authority was given him on earth before that, and he was made king, he had not taken his seat on the throne yet; and he had to go into heaven in order to reach the throne of his Father. His kingship was not entirely accomplished in heaven until he was seated on the throne. If he wants to spend time splitting differences between Christ's standing outside as King or entering as King and the gates being lifted up, he can do so. Life is too short and your time is too precious for that. But Christ did not have all authority given to him on earth while he was subjected to the will of his Father. That settles that ques-

tion, because he ascended to heaven and was made King and sent the Spirit down, and by the Holy Spirit was to reign here on earth. That takes him away from being King here on earth and exercising all authority before he died and ascended to heaven. That settles the question. He began to exercise his power on earth as bearing on all the earth when he sent his Holy Spirit down to endue his holy ones with power from on high.

My respondent said I did not deny that they had a "community of goods." I never deny what is in the Bible. Does not he claim to take the Bible? And I do as well. There is nothing to be marvelled at that sometimes he and I agree on certain passages of Scripture. It is not marvelous as one after another position is taken from him that he gets nearer and nearer to the position that he ought to have taken in the first place. I do not deny anything in the Bible. But we may say this, that what was said in the course of Christ's personal ministry is not binding under the Gospel dispensation unless reiterated or endorsed afterwards. We believe what Christ said as fully as he does. But when he says that he takes what Christ said that bears on us and applies it as Christ did, all he needs to do is to go a little further and say *as Christ applied it by the apostolic writings*, and then we will be exactly together. The point at issue is when the kingdom was set up. The reason why I said his illustration was "mendacious" was this: Yesterday I could not tell exactly where he stood—well, I could tell, but there has been a change of base this morning. When I take from him one position he shifts to another. Yesterday Acts 20 was mentioned and the church at Ephesus, which was not in existence on the day of Pentecost. Why did he refer to that if he did not refer to growth or advancement of the kingdom. I have taken the question of growth away and shown him that his machine argument is fallacious. And now he narrows himself down to this, that it is a question of *officers*, and I propose to take that away. The apostles had the authority that Christ gave them, and on Pentecost they had apostles, elders, deacons and everything in themselves as far as they went, until the multitude increased so that it became embarrassing, and then we find this in Acts 6: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily minis-

tration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables." Now, there was the appointment of deacons. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." They were the ministers plenipotentiary, as we say sometimes, or ambassadors of Jesus Christ, invested with his authority to appoint whatever was necessary, and we find in Acts 6 that in the church at Jerusalem deacons were appointed. How about the eldership business? We find that Peter wrote about it in 1 Peter 5: "The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." If he wants to spend any more time on the fact that the full corps of bishops were not appointed on the day of Pentecost, when there was the power to appoint them and the power to arrange for them, and everything was arranged by the Holy Spirit sent down from heaven, he is welcome. Life is too short for any quibbling over a matter of that kind.

We said the kingdom was set up on the day of Pentecost, for there was the King and the subjects—the obedient believers. Jesus Christ is the King in heaven. There was a territory furthermore. The kingdom of Jerusalem was intended to be extended over all mankind, and there were the laws, but not fully given. Why? They could not all be given in a single day; but what was necessary on that day had been made known by the Holy Spirit, and they were endued with power received from Christ, and what was necessary was made known to them. And there are the very same characters without the addition of any other official characters than the apostles and the evangelists. But we are talking about those unto whom or through whom the law was given. There they were, what some have called "the college of the apostles," for the sake of a form of expression; or what we prefer to call the "company" of the apostles. They were endued with that power just as the demands of the case required, with full power and with authority to add whatever else was necessary. They had their hands full on the day of Pentecost to baptize the great company that wanted to obey and begin worship on that day. If

my opponent wishes to say that they could not attend to all these things on the day of Pentecost, if his position depends upon a cavil or a quibble over the mere matter of a few days when the authority is given there on the first day and it is carried out on the second or third or fourth or fifth day after Pentecost, he is welcome to his position. The cause I plead does not depend on a cavil or a quibble. If Elder Miller needs anything of that kind to support his position he is welcome to it. I am not going to consume your time chasing him out of one cavil into another, and out of one corner into another. Your time is too precious and so is mine, and I propose to consummate this matter.

Some peculiar charges were made on me because I said we had the name of Christian, or the name of the Church of Christ; and it was alleged that I said I was right because we had the name of Christ. I say the name is only applicable when the character corresponds thereto. I want that to soak into your minds, and remember it, whatever else may occur hereafter. And if this gentleman be a German Baptist, then the name of German Baptist is applicable to him. But if he be a Christian the name of German Baptist is not applicable to him because it has no relation to Christ. John the Baptist said that he must decrease and Christ must increase. To name a church after a man who said of himself he must decrease, does not look wise. He was not in the kingdom. But Christ said that the least in the kingdom was greater than he. Where do we get the name? Turn to Acts 11: 26: "And the disciples were called Christians first in Antioch." Anything else? Turn over here and we find the apostles were called Christians by Peter in 1 Peter 4: 16: "Yet if any man suffer as a Christian, let him not be ashamed." Now, between the two extremes we find further authority for calling them after Christ. When Paul was engaged in his address before Agrippa, as we read in Acts 26, Christians were referred to. My opponent says that the "Christian Church" is not a proper name for our church; that the "Christian Church" is not found in the Book. No, sir, the Church of Christ is the name. We find that in the plural, and the plural embraces the singular. It is found in the plural in Rom. 16: 16: "The churches of Christ salute you." That is where we say the name is found after Pentecost and not before. And furthermore it is applicable to those who have that character,

and not applicable to those who have not that character. Here is something interesting on the question of Moses. He wants to fasten on you the idea that I ought to be called a Mosesite or a Johnite. He asked, "What is the church built on? On Moses, but not all on Moses." Not a fragment is brought over by Moses' authority unless it is repeated by the authority of Christ, and Christ did not speak with all authority until after his resurrection. John the Baptist takes some things, you remember, but only as repeated by the authority of Christ; and nothing in the course of Christ's personal ministry only what is repeated by his authority after he had died for the sins of the world, was buried and was raised again. Why not before? Christ said, "I am not sent but unto the lost sheep of the house of Israel." In the course of his personal ministry he did say something which bears on us, and what it is we find in the Acts of the Apostles, and the Epistles and in the vision of John on the Isle of Patmos.

I have reiterated these discriminations that my elderly friend should have had in his mind when he came into this discussion. And although he can not accept them, I am confident my hearers will hear them. And I have not stated my arguments in the drag-net style. And I am not looking upon the Gospel accounts as authorities from beginning to end. But you must remember we are under the authority of Christ, and you do not find that authority on the other side of his death, burial and resurrection. You do not find that authority carried out or endorsed by the apostles until after Christ ascended to heaven and sent the Holy Spirit down. They were to tarry in Jerusalem until they were endued with power from on high. My opponent says that I take ten commandments from Moses and four from John and one from Christ. He goes on to say that we neither accept Moses nor John nor Christ in full; that we do not accept what Christ said any more than what Moses said, unless it is endorsed afterwards, and he does not call his church after Moses or John or Christ and that we will not take one word Christ said unless it is repeated. I answer, REPEATED BY WHAT? By the AUTHORITY of the Lord Jesus Christ. We are discussing here when the kingdom was established. He says that I "reject Moses and John and Christ all alike." Just think of that! Moses and John and Christ all alike, looking on all those characters as personages and trying to get

away from the question of authority—*authority*—the AUTHORITY OF OUR KING. “Christ is the end of the law for righteousness to every one that believeth.” But the matter hinges on what we have by the AUTHORITY OF CHRIST. Not as the servant of the Most High doing the will of the Father in the course of his personal ministry, but it hinges on what we have by the AUTHORITY OF CHRIST AS OUR SOVEREIGN OR KING. He gave the commission, but did not permit his apostles to carry out the commission until he ascended to heaven and sent the Holy Spirit down, and then conviction comes from Christ through the Holy Spirit. We are “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” The Elder dwelt upon that passage in Ephesians 2, and that is one of the Scriptures that we dwell on. Jesus Christ is the chief corner stone, and it is on his authority and by his authority and through his authority as our Sovereign or King that we are to be governed, since he died for the world, that we are made Christians, living Christians, wearing the name of Christians, and that we are to die as Christians, and will finally reach the Christian’s home in glory. It is not by the authority of John or Moses or even Christ before he died, was buried and was raised again.

Perhaps some might draw the inference (and I will spend the remainder of my time on that) that we would throw Moses and John and the four accounts of the Gospel overboard. We would anticipate that Elder Miller would do that in view of what he has done before. We say that we adopt all of them only more extensively. He says that he accepts the teachings of Christ in his personal ministry as Christ applied them. Christ endorsed Moses and John, and we accept Moses and John as Christ endorsed them; but we accept neither one as having any AUTHORITY binding on us who live under the fullness of the Gospel dispensation. And consequently our business is when we read the four accounts of the Gospel, to look backward and see what Christ said that bears upon the past, and then what bears upon his personal ministry as when he sent the apostles forth and commanded them to go not into the way of the Gentiles or Samaritans. He told them to take neither two pairs of sandals nor scrip for their journey, nor two coats. That bears on Christ’s personal ministry. It is the same with Matthew 6 which contains the Lord’s Prayer. It

has not the name of Christ in it. And so we say it bears on that period and it was fulfilled in that period. So we keep our eyes open to see what bears forward on the Gospel dispensation. And as we look forward in the Acts of the Apostles there we behold exactly what is required at our hands authoritatively which was mentioned in the course of Christ's personal ministry. When you read the Scriptures after that you see clearly that all this idea of having authority back there is founded, as I said before, on his reading the Bible in this drag-net style, from which we have driven Elder Miller so far as the Old Testament is concerned, and a great portion of the four accounts of the Gospel. All we have to do is to have him admit a little more fully with reference to what bears on us under the Gospel dispensation and then we will be together as far as that is concerned, and will have no more trouble about going to the other side of Pentecost for the great commission.

ROBERT H. MILLER'S SIXTH REPLY.

Brethren Moderators and Christian Friends:—I believe it would be proper for me to finish out the argument I was on, before I refer to my notes. I was on the subject of the name; and it would have been better if he had waited with his reply until I had finished the argument. But he chose his own course and not I for him. I aim not to have so much of the drag-net style as to leave logic and system out of my work. The "Christian Church" is a wrong name, for it does not describe the origin, the commandments or the law of his church as they emanated from inspired men. One commandment from Christ, the communion; four from John; and ten from Moses, carried over to the day of Pentecost. Then he has less right to the name of Christian than he has to the name of John the Baptist or Moses. It is clear that he has less right to the name of Christian than the Brethren have. I mean the German Baptist Brethren. He has less right to the name of Christian than they have, because he does not take the teachings of Christ, unless they have the authority or sanction of the day of Pentecost. He has less right to the name of Christian than the Baptists, or the Methodists, or any other denomination of people who take the whole Gospel, or especially who take the four Gospels as they came from the Lord Jesus Christ. They all take more

of the words of the Son of God, upon the authority and foundation from which they came, than he does. Hence all who take more of Christ and his high authority, and place his words higher than my opponent, have a better right to the name of Christian than he has. But we have the same right to use the name German Baptist Church, or the Church of the German Baptist Brethren, that the apostle had to say the Church of Ephesus, or the Church of the Laodiceans. We believe that you understand the idea. We have as much right to use the name German as they had the name of Ephesus. We have as much right to say the German Baptist Church, or the Church of the German Baptist Brethren as the apostle had to say the churches of Galatia and Laodicea. And we go on the same principle, when we use the name German Baptists, that they went on when they named one church the Church of Ephesus, or another the Church of the Laodiceans, or another the Church of Galatia, after the same order and for the same purpose, of designating the names of the churches. We claim the right to every inspired name of Divine Revelation; the name of Christian, the name of Brethren, the name of the Disciples, the name of the Saints; we claim them all. But we do not want to put ourselves up, as the Elder did, as having an exclusive right to the name Christian, and writing it on the head of our church, and then saying that no church without that name is a Christian church; and, if you *have* that name you are the Christian Church. Our right to that name depends upon our characteristics, as he says. But our right, as to characteristics, depends on how near and how much of the teachings of him after whom the church is named we accept. If we cut the Gospel in two at Pentecost, and cut off the four Gospels, and leave Christ with his ministerial work to stand only when it is endorsed and sanctioned by the apostles, then we say we have less right to the name of Christian than those who accept all of the record.

He commenced his last speech with the declaration that we had run through this discussion with a kind of drag-net style. Well, he can say just what he pleases with regard to our style of managing this discussion. He next referred to the five sects, and said it was not his business to harmonize the five sects who are building on some part of the day of Pentecost. I brought that up against him, to show that he did not take all of Pentecost; to show

that in his proposition he affirmed his church was built on the day of Pentecost, and I showed him there were five churches built on that same chapter of Acts, who differed from his church. And I tell him now that, if he will preach all over the country that everybody should unite with him, we ask that he unite and harmonize these five churches who build on Pentecost before he asks us to unite. We ask him to meet the objection which I made, that he does not take the whole of the chapter, but leaves room for three or four other churches to be built on the same chapter, different from him. He says it is not his business to reconcile them. He says, "Suppose I admit that Christ was made king when all authority was given into his hands." I would rather that he would leave that word "suppose" out. I would rather he would say, I do admit he was made king. He says, Supposing I admit it. What then? Next he says that if he was king before he entered into heaven, it was only a few hours or a few days, and life is too short to investigate these little things. [Laughter.] I do not mean to make you laugh. He says life is too short. What did I do? I went to Psalms and the inspired men of God, who called him King before he ascended to heaven, and read there that he was called King by the inspired men before the day of Pentecost, and I say here you are contradicting what is written by the men of God in plain words. But he says life is too short to spend time over these little things, and we pass them.

My opponent says to-day I have changed base. I am willing he shall say so; but every logical reasoner in this house will want to know in what Miller has changed base. We want to know in what. I wish he would define it and make it clear. I do not see that I have changed one particle from the beginning, in the doctrine I advocate, and when he makes such remarks I would like to have him define precisely in what I have changed; because if I change I was wrong before or am wrong now, one or the other.

Next he goes to Pentecost again, and says we admit that they had all things common on the day of Pentecost, and that they did change it shortly afterwards. It was not changed in the sixth of Acts, and he says life is too short to quibble over a few days. He ought not to have accepted the proposition then. He says I wrote the proposition, but that did not make him accept it all. I wrote the proposition because it had been preached by his preachers all

over the country where I live that the kingdom was set up on the day of Pentecost. I have heard it over a hundred times, and I want him to affirm what they preach. He said I wrote it and he did not accept it that way. He ought to be willing to accept it as they preach it. Now he says life is too short to quibble over a few days, and he will spread it out a few days before and a few days after Pentecost.

In his reply he came to the point that I had made in my argument, that he treated Moses and John and Christ all alike. He failed to answer that argument. I affirmed it. Then he said that I affirmed that he treated the Mosaic law and the four Gospels all alike. I did do that. That has been, all the time, my leading objection to his proposition, that he brings the teaching of Christ in the four Gospels up to the day of Pentecost, and there says that unless you can find what is in the four Gospels re-affirmed after Pentecost, you can not make it binding. Things like this, in Matt. 18: 15, he does not regard as of any force: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." If he can not find that enjoined after Pentecost, he holds that it is null and void. Every duty and command that came out of the mouth of the Son of God must be tested by what the apostles say after the day of Pentecost, and that is the issue. We accuse him again of building his church on a part of the Word of God, and we can find no authority in the Bible for building a church on a part of the Gospel. I believe I will now proceed with my arguments, and leave some few things, with one question he asked, for my last speech.

Our eleventh argument is drawn from the fact that God's great plan for man's salvation is founded on a revelation of God's purpose in giving *his Son to die* for the sins of the world. All power in heaven and in earth is given to him. God created all things by Jesus Christ. All things were made by him, and without him there was not anything made that was made. All things were made by him and for him. All power in heaven and in earth was given into his hands. As in the temporal, so in the spiritual kingdom. His atoning blood and his atoning power merit the pardon of sin from the fall of Adam down through all the ages. It was the merit of his blood that took away sin in all the types and shadows of the Mosaic law. It is only through his blood that man ever

finds the remission of sin in any age. The Word was made flesh, and dwelt among men. In him was life, and the life was the Light of the world, the Light that lighteth every man that cometh into the world. Go back to the ages past, of creation, providence, and redemption. The Lord Jesus is there, from Adam through all dispensations of time. The merit of the Lord Jesus in the power of salvation, is the true foundation and the law of pardon for man.

Our twelfth argument—we would like to get all the arguments in before noon, because to some of them he is not replying at all; we have them numbered, and we want him to reply to all of them—our twelfth argument is drawn from the fact that the Gentiles were not brought into the church on Pentecost. Now, we want you to know that he affirms the kingdom was set up on Pentecost, and who was taken into it? The Jews; those who were baptized by John the Baptist. John the Baptist preached faith, repentance and baptism, and baptized many. And here were the one hundred and twenty on the day of Pentecost who had been baptized. I want to know if my friend is going to baptize them over again. I want to know if John's baptism will do, if he will take these that John baptized into the kingdom. Will he take those whom John baptized into the kingdom on the day of Pentecost, and recognize John's baptism, his repentance and his faith as being sufficient; or will he say that he will ignore the baptism and faith and repentance which John preached, and have them all baptized over again? We want you to get the idea that the congregation of saints and believers, on the day of Pentecost, was made up of the Jews, and the Jewish proselytes. The church was not yet extended to the Gentiles, and the believers thought it was not for the Gentiles. You may say, How do you know that? I know it because, in the tenth chapter of Acts, it takes a new revelation, another miracle, God's angel and Spirit, to come down with a miracle to convince the apostles and that they were to bring the Gentiles into the church.

The church was not set up on the day of Pentecost for you and me. It was not set up for you and me on that day, even in the mind and heart of the apostles. The Spirit of God afterwards, in the tenth chapter of Acts, came down by a miracle. The four corners of a great sheet were let down, with all manner of beasts

in it, and the word of God came to Peter for him to go to the Gentiles and fear not. So the kingdom was not set up for us on the day of Pentecost. The Gentiles were not taken in on the day of Pentecost. That is what we want to show. On the day of Pentecost it was only the Jewish subjects of the new kingdom, and not the Gentiles, until the new revelation was made to Peter; and he who had the keys of the kingdom of heaven did not open it to the Gentiles until we come to the tenth chapter of Acts, two years after Pentecost.

My opponent talks about the kingdom growing. The growth of the kingdom is what we wish to impress you with. We say there was on the day of Pentecost a work done, full of importance, as applied to the Jews. And in the tenth of Acts a work was done of equally as much importance, as applied to the Gentiles, and they were brought into the kingdom, and the apostle learned that God was no respecter of persons; but that in every nation he that feareth God and worketh righteousness is accepted of him. The kingdom that was intended for the whole world could not be fully set up while it was confined to one family alone. It must have been opened to the Gentiles in the tenth chapter of Acts, as it was to the Jews in the second chapter of Acts, before we could say it was set up, because all the types and shadows of the old law, all the purposes of God in the plan of salvation, all God's purposes from the beginning were to set up a kingdom, and Christ was to be the King of that kingdom, that should reach the Gentile world. And the preachers of that kingdom to the Gentile world were made in the tenth chapter of Acts, after Pentecost. Hence we make it an argument to show that he must admit our position in the growth of the kingdom. That was our position from the beginning. And the kingdom grew from the Jews over to the Gentiles in the tenth chapter of Acts. We say that proves that the kingdom was not complete and perfect in the second chapter of Acts. We take all his admissions, although he says we go at it with a drag-net style. I think he stated yesterday clearly that the kingdom as set up on Pentecost was perfect; but he said this morning that it was growing. I won't call that bad style, but will let you give it a name when you see what it is.

Our thirteenth argument is drawn from the fact that the Holy Spirit revealed the Gospel to the apostles, or brought it to their

memory, and inspired them to teach the whole Gospel, after they had passed the day of Pentecost. And after it had gone by, the *Apostle Paul*, who was not there at the day of Pentecost at all, was chosen, inspired, and taught of God, not having received the Holy Ghost on the day of Pentecost. He was an apostle taught of God. He was made one, after Pentecost. The church was not fully set up then, because after the day of Pentecost the Holy Spirit had its work to do, and it called in after Pentecost the chiefest of the apostles, the greatest man the world has ever seen, so far as a giant intellect, and learning, and profound knowledge are concerned, save the Son of God; a man who endured more and suffered more, a man who went further, and wider, and deeper, and higher in his preaching than any other. That man got up after the day of Pentecost to preach by the Holy Spirit. He never stopped at Pentecost, but went to Jesus. And the Apostle Peter after the day of Pentecost, when he got up to preach of the Spirit, never would stop when he got to Pentecost, but went back to Jesus. And the apostle says, long years after the day of Pentecost had passed, "Ye shall run with patience the race that is set before you, looking unto Jesus who is the author and finisher of our faith." I go to Jesus as the author and finisher of my faith. I go back to what my friend calls the historical part of the life of Jesus, his personal ministry. I go there to Jesus, who is the law and foundation of my faith. He begins and finishes it up to the end of the four Gospels, and then goes to the Father, and says he will send the Spirit, and when the Spirit is come he will bring all things to your remembrance, whatsoever I have said unto you, that ye shall not forget any of it; and thus he is the author and finisher of my faith. But how can my friend say that Jesus is the author and finisher of his faith, when he comes here and says in this proposition that he will not take anything Jesus taught, unless he finds it carried over Pentecost in the commands and duties? That is what McGarvey says. He says that any duty or privilege that was in former dispensations before Pentecost, is not enjoined upon us, unless it is explicitly extended to us. My friend says that. I do not know how far he will spread out from the day of Pentecost, to get the apostles to be the author and finisher of his faith.

But another point we want to make in reference to this is what the Savior said in the twelfth chapter of John. I do not know which verse, but I believe it is the forty-eighth, about the last. He says: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." At the last day, when the Book is opened, the dead shall be judged. The Savior says: "The word that I have spoken, the same shall judge him in the last day." How can you get away from the truth? I try to impress on you the truth, that to-day you had better accept it and believe. To-day you had better believe the teachings of the Son of God, as the highest authority in heaven or earth, for you must be judged by them in the last day. We want you to get the idea that in the day of judgment, when we are to be judged, the Gospel will not be cut in two. The four Gospels will not be torn out of the Word of God, and there be left only what comes after the day of Pentecost, by which we shall be judged on that day. No man should touch the Word of Inspiration, to take away from it, but we shall be judged by all of it. Why not admit the position we take, that you better obey it all? In that great day of judgment the Lord Jesus Christ shall be revealed from heaven with his mighty angels, taking vengeance on them who know not God, and that *obey not the Gospel of our Lord Jesus Christ*. In that great day of judgment, when we stand before the judgment-bar of God, I and the Elder, to answer for what we have done, and the Lord takes vengeance on them that obey not the Gospel of the Lord Jesus Christ, *where will we be?* We have four Gospels given by the Holy Spirit, through men inspired before Pentecost to write them. My friend will come up and say, "I thought it did n't come over the day of Pentecost, unless it was explicitly extended, and I did n't think, on that account, that it was binding." Do you think that will be an excuse on the day of judgment, and will keep judgment from him? These questions come to my mind, all pointing to the great truth for which we plead, and we exalt the Lord Jesus above every other name, not only in this world, but the world that is to come.

DANIEL SOMMER'S SEVENTH ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—I have been informed that this is the last speech in which I can introduce any new matter on this subject.

ROBERT H. MILLER.—I do not so understand it. Do not count his time during this interruption, but I do not understand it so. I understand nothing new can be introduced in the last speech on the negative. The affirmative is free all the way through. Every speech on the affirmative is free, but the negative can bring up nothing new in the last speech.

DANIEL SOMMER.—Well, that was my original understanding. I was afterward misinformed. And now having come back to the original understanding, I will proceed according to what I had mapped out in view of this being the last occasion, even if it were so, that I could present new matter. I do not think it is necessary to present much more, even if I had three or four speeches in which to advance new matter; for the simple reason that all that seems to be necessary is to take care of what has been presented, and to prevent any false imputations or wrong implications being made with reference thereto. What I mean by wrong implications, friends, I will illustrate by relating a little incident. When I was a boy I owned a little red dog that I gave away in the course of time. The dog did not seem to suit me. He was not worth much, and I gave him to a negro by the name of Tom Lee. There was an overseer on the same plantation who tried to make me regret giving the dog away. He lisped a little, and one day he said, "That dog that you gave to Tom Lee theems to be a thplendid dog." Said I, "What is he good for?" Said he, "He theems to be a firht clath dog." Said I, "What is he first class for?" Said he, "He theems to be a firht clath pothum dog." Said I, "Is that so?" "Yeth," said he, "he can tree pothums where there ain't no pothums." Friends, that was a very remarkable dog, and it illustrates what I mean by wrong implications. Anything that is justly chargeable against the position I occupy here I want brought forth, but I do not want anything asserted against me with which I am not justly chargeable. I understood that this gentleman at my right hand told my respectful respondent that he wanted him to curry me up and down, and trim me in

every way he could. I understood him to say something to that effect. My brethren seem to enjoy seeing me getting whipped. That being the case it is my business to take care of that which has been presented, so there will be nothing unjust urged against it.

First of all I want to call attention to something that slipped my memory this morning, and I will refer to it now lest I should forget it. I turn to Heb. 7: 12: "For the priesthood being changed, there is made of necessity a change also of the law." When did Christ become a priest? Here on earth? In Heb. 8: 4 we read: "For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law." Christ then could not be a priest on earth. And more than that, we find he was of another tribe than the one from which the priests were to be chosen. Such being the case we begin to inquire, when did Christ become a priest? And that brings us back to Heb. 6: 19: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec." Turn to Heb. 7: 24: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." We present that because the Book says here that "where there is a change of priesthood there is of necessity also a change of the law." When Christ ascended to heaven he was made our great High Priest, and then the law was changed. And that is what we mean by authority—AUTHORITY—AUTHORITY, by which we are addressed.

With that much, then, we come to the book of Daniel. We want to present this on the special question of "the day"—"the great day"—as it was spoken of yesterday, which we did not have time to present then. But we will give attention now in this address, to what Elder Miller said on that subject, and that he may have opportunity in his two following addresses to reply.

We read in Daniel 7: 13: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and

came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Now keep kingdom in your mind, and turn to Zech. 6: 9: "And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai," and various others are here mentioned; and then we come to verse 12 and read this: "And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Here was something never before brought before the mind. I think it may be safely said that in no one place was it ever to be fulfilled that the priest and king should sit upon the same throne and be united in the same personage. In the Old Testament the king was one man and the priest another. The priests were chosen from the tribe of Levi, and the kings from the tribe of Judah. At any rate a prophecy was made to that effect in Genesis. But when would the king and priest be united in one man? Do not forget that, because the Book says of the king, "He shall be a priest upon his throne, and the counsel of peace shall be between them both." With that before our minds we come to Joel 2: 28. There we find the following: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whoever shall call upon the name of the Lord shall be delivered." I parenthetically remarked this morning that mention was made of this by Elder Miller, that it was away back in the Old Testament, but you see it was a prophecy, and it was not applicable until the time came

for its fulfillment, which was not until Pentecost. I do not want that forgotten. But that is parenthetical. "For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." From that we turn to Malachi 4: 5: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The question was asked, why make one great day. I said, "the Lord made them." My opponent tried to impress the idea that we were making a great day. I said the Lord made the day, and here is the language where he speaks of "the great and dreadful day of the Lord." We want to know when that was fulfilled. We turn to the second chapter of Acts, and find after the charge had been made against those inspired ones that they were drunk with wine, from the fourteenth verse and onward I read that, "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel." And now comes the narrative. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." There was the fulfillment. "Whosoever." That has reference to the Gentiles as well as the Jews. We read in the first verse: "And when THE DAY of Pentecost was fully come." We then come down here and find in the twentieth verse the "great and notable DAY," and that referred to the time at hand. Here in the twenty-ninth verse we have: "Men and brethren, let me freely speak unto you of the patriarch David, that is both dead and buried, and his sepulchre is with us unto

THIS DAY." Now turn from that over here to the forty-first verse, and we read: "Then they that gladly received his word were baptized: and the SAME DAY there were added unto them about three thousand souls." You see how "the great and notable day" stands there, when the Holy Spirit came down as never before, and when the chosen ones were endued with power from on high and spake in new tongues, spake so that the Parthians and Medes and Elamites and the dwellers in Mesopotamia and in Judea and Cappadocia, and Pontus in Asia, Phrygians, and Pamphylians and Egyptians, and the inhabitants of Libya and Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians—a great multitude gathered there together could understand the apostles speaking the wonderful works of God in their own tongue. That was "the great and notable day of the Lord," different from all other days the world had ever seen. And it was THE DAY on which this declaration was made, as it never had been made before. The thirtieth verse and onward, speaks of David: "Knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Not here on earth. He says: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hades," [common version "hell,"] "neither his flesh did see corruption. This Jesus God hath raised up whereof we are all witnesses. Therefore being by the right hand of God exalted." Don't forget that. "Being by the RIGHT HAND OF GOD exalted." That is what we have been contending for these two days. Christ's authority extended as a king to another world. It began when he could say that all authority was given to him. But he would not allow it to be carried out until he was at the right hand of God exalted. When he was exalted what took place? "Exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." It was on that "great and notable day," not the day he ascended into heaven. That was a great day when the Father said he should sit on his right hand. That was when he was enthroned as King. To what extent he was King before he entered heaven I will not say, although he might be called king before he ascended. It was applied within a few days. I do not believe it took a few days to ascend to heaven. I said a few hours or a few minutes. I think I can confine myself to min-

utes. If anybody wants to quibble about just where he was before he took his throne, half a minute before the gates were lifted up, if it is admitted he was king there and has been king since, he may do so. Suppose that is all admitted. The Elder said he hoped I would leave the word "suppose" out. I will leave it out and say HE WAS. What of it? He had not spoken through the Holy Spirit, through the chosen ones. What did we bring before you yesterday? To have the Word of God written on the hearts of the children of men, there was the necessity for a writer. There was necessity for paper. The minds and hearts of men represent paper. There was necessity for the pen. The apostles represented the pen, the minds and hearts of men represented the paper, and there was necessity for ink to write with. An empty pen will not write. Christ said, "Tarry in Jerusalem until you are endued with power from on high." When it came they wrote the Word of God on the hearts of the people. Christ represents the writer in this case. That was unfinished yesterday, and now I bring it up. That is what we are contending for. When Jesus was exalted to the right hand of God, then his authority over the universe was begun, and not before.

I pause to call attention to another matter. I was reminded by a brother that some were getting the idea from what had been said on the other side that we did not accept the words of Christ. That implication is unjust, first, last and middle, that we do not take the words of Christ before he was made King. We believe the statement was made. But I wish you to know that we take everything Christ said in its own divinely appointed relations, and at its truly estimated value. Let me illustrate, if I can. I spoke of the difference in applying the words of Christ to his personal ministry, and to his position as King. We believe in all Christ's words with equal confidence, but I will illustrate. In the State of Illinois the people believed what Cleveland said as Governor of New York, but they were not under his jurisdiction. But when he became President of the United States they were under his jurisdiction to the extent of the jurisdiction the President has. While Christ was engaged in his personal ministry, and his mission was to the lost sheep of Israel, his mission was, according to his own statement, "I am not sent except to the lost sheep of the house of Israel." And when he was thus limited the Gentile

world was not included. But when he lifted the restriction, and said, "Go into all the world and preach the gospel," and sent the Holy Spirit down to preach it with accuracy, he became the King of the universe; which is illustrated by what I said of a man when he ceases to be governor and becomes president. We accept the entire history of the Old Testament and the four accounts of the Gospel, just as given. Christ endorsed the Old Testament. We accept it and believe it most heartily. No man on the face of the earth believes the Old Testament more than I do, without addition or subtraction or modification; nor the four accounts of the Gospel more than my brethren do. We believe the entire Bible. We take it all as the Word of God. But the question is, How much IS BINDING ON US, and how much IS NOT BINDING ON US under the full light of the Gospel dispensation? In his last address my elderly friend used the words, "four Gospels." I regret that, because it places on me the obligation to say that he never read about four Gospels in his Bible, and the expression, "four Gospels" is not correct, any more than four Christs would be—not a particle more. I want that impressed on the minds of the people. And that elderly gentleman, with all his age, has not read the Book with the veil taken off his face as far as that is concerned, even though it is a common expression in modern Protestantism. He claims to be a Bible man, but he never read in his Bible of "four Gospels." We have the Gospel according to Matthew, and the Gospel according to Mark, and the Gospel according to Luke, and the Gospel according to John. There is but one Gospel, and not four. If we want to suppose there were four Gospels authorized by the Lord Jesus Christ, let us open the Book. I read where it falls open here the first chapter of Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another." Here is another Gospel spoken of. "But there be some that trouble you, and would pervert the Gospel of Christ." If he has four Gospels it is by a grotesque perversion. You can not get four Gospels, or two Gospels according to Paul without a perversion of the Scriptures. He adds: "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that you have re-

ceived let him be accursed." That is the first chapter of Galatians. When he talks about four Gospels he shows that he has not read the Book with the clear, calm, critical ability that he would have you believe he has in this discussion. Here is John 12: 48. What do we mean by that to which we made reference earlier in this discussion? Here we have the following: "He that rejecteth me, and receiveth not my words, hath one that judgeth him." The words that I *shall speak*, the same shall judge him in the last day? No. "The word that I HAVE SPOKEN, the same shall judge him in the last day." It is the word he HAD SPOKEN. Again: "He that rejecteth me"—not *shall reject me hereafter*. Those who rejected him in his personal ministry, they were to be held accountable for rejecting him; and even those who rejected his apostles in course of that period were to be held accountable. For all we need to do is to turn to another page, "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." Matt. 10: 40. That is the way the matter stands. Father and Son were inseparably connected, and the Son and his chosen ones, and in the course of his personal ministry the intention of his teaching was that it should be confined to the lost sheep of the house of Israel. I have been pressing Elder Miller to know how much he will take of that. He has been dwelling on that. He exhorted us this morning to take "all the Gospel." The Gospel was preached in the days of Abraham in prophecy. It was preached by David in prophecy. It was preached by Isaiah in prophecy. But when it was preached in prophecy, is that a Gospel command requiring us to obey? Is that the Gospel in command which we are to obey? No. In the four accounts of the Gospel there was the Gospel in fact. There were the words and works and the suffering and the death and the resurrection of Jesus Christ. Paul makes mention of that in First Corinthians 15. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." He made mention of the testimony in favor of his resurrection. Could anything be more evident than that when we come to the prophecies that we should understand

them AS PROPHECIES, and look upon them and regard them and remember them AS SUCH? But when we come to the COMMANDS of the Gospel we should accept them AS COMMANDS first set forth on Pentecost by the Holy Spirit sent down from heaven, for then it is that we are first addressed by divine authority which extends to Jew and Gentile alike.

We have one more idea which we wish to present in the second chapter of Acts. I recollect that Elder Miller called your attention to this—that the “call” there was to the Jews and not to the Gentiles. There is this mistake in what he said there: I quoted to you how on that day there were the Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers at Rome, Jews and proselytes. The *proselytes* were not native-born Jews. They were Gentiles that had been converted to the Jewish faith. And so there were just as many Gentiles that heard and obeyed the Gospel on the day of Pentecost as there were among the obedient ones *proselytes* who had formerly accepted the Jewish faith. But that did not make them sons and daughters of Abraham. And consequently the Gospel was made known to some who were of the Gentile nations on the day of Pentecost, and some of them believed and obeyed, or they were at any rate in the company from which the obedient ones came when they cried out, “Men and brethren, what shall we do?”

A remark has been made that has been frequently repeated before you, and now I want to press it. In Matt. 10: 9 we read that when Christ sent out the twelve he said to them: “Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.” And over here in Matt. 6: 35 we find this language on the same question. The Savior said: “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” I want to know whether my respondent applies that to himself and his

brethren, whether he teaches them to take no thought, whether when he goes forth he takes no gold nor silver, enough to pay his railroad fare? I want to know how much he takes Christ's language in his personal ministry. Just that part which he does not take he denies has authority. But he believes it as a matter of history, that it had its fulfillment as a matter of history, and does not apply to him. I want you to see the bearing of that. But the implication that we do not believe or take with full confidence and credit and esteem and whole-hearted faith what was written in the Old Testament and the four accounts of the Gospel, written by Matthew, Mark, Luke and John, there is not one fragment or shadow of truth in that implication. But we have illustrated the difference between believing the whole record heartily, and believing it as coming to us with **AUTHORITY WHICH IS BINDING ON US**. You see the difference as it is illustrated by history and the law. As history we believe it confidently—as reliable history. But as law it is not binding on us. So the history of the Old Testament and the history of the Savior's life, the biographical sketches and words spoken by him, we take them with all confidence. But there is a difference between that and taking them as a **LAW** which is **BINDING ON US AS GIVEN BY OUR KING**.

I wish to bring before you this, that what Jesus Christ said by his authority after he died and had been buried and was raised again we have in the Acts of the Apostles and in the Epistles. What is binding in the four accounts of the Gospel is transferred over into Acts and the Epistles. And everything that comes afterwards we accept, not only in the sense of being authoritative, but as our **RULE OF LIFE and FAITH and PRACTICE**. But that which previously existed and applied back is not a law for us. If Elder Miller thinks it is a law he becomes a Judaizing teacher, and consequently, according to Galatians 5, if he was ever a Christian he has fallen from grace, because he claims to be justified by something from the Old Testament, by something which preceded Christ's death on the Cross. The antitype of the high-priest going into the most holy place was not fulfilled in Jesus Christ until he ascended into heaven and was there seated on the right hand of the Heavenly Majesty as King and Priest. I trust you will keep in mind the question of unjust implications, and when a point is made against all this grand array of truth brought before you,

ask yourselves the question whether there is not an effort to "tree a possum where there is no possum."

ROBERT H. MILLER'S SEVENTH REPLY.

Brethren Moderators and Christian Friends:—I arise to reply to some things said by my opponent, but to some of them I will make no reply. As far as the unjust imputations are concerned which were made against him, there were none made. There was an intimation made by some one. I understood it to be a friend of his that spoke to me after the discussion yesterday evening, not that he would like to see me cut and slash. Some remarks like that may have been made by some one, but I do not know of anything unchristian or ungentlemanly or unkind that has been said. The remark that was made was, "that I like your style of making a slash, and cutting right straight through." That was about the language; not that he alluded at all to my success or triumph in the discussion. That was not it. And I want to clear that gentleman, who spoke thus, from having any intention to sway my mind or the mind of anybody regarding the debate. If he did so, I did not so understand it.

In his last speech, you remember, he made a great ado over one of my remarks. I do not mean anything wrong, but he made out a great thing over my argument that I presented, that on the day of Pentecost there was nothing new, so far as faith and doctrine and practice were concerned; but it was simply an application of that which had been before revealed and taught. That was the position I took, and it is one of my arguments; and I went on to illustrate it and prove it.

He brought up in his last speech, I believe, before dinner an important matter, that I now wish him to note and remember, and I want him to answer it. When he referred to the *name* of Christ, to baptizing in the *name* of the Lord Jesus, and he emphasized that we have it *new* on the day of Pentecost, let me read you a little Scripture, to show that when he made that great ado, and wanted me to remember it so carefully, it was not a difficult matter at all to me. Turn to Luke 24, commencing at the 45th verse: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

and that repentance and remission of sins should be preached in his *name* among all nations, beginning at Jerusalem." There is the *name*, just as plain as it was on the day of Pentecost, every whit. What is the use of making such an ado, when we have it perfectly straight? He may quote and comment and emphasize it in his peculiar manner, that all that call upon the name of the Lord shall be saved, and call that something new. Now turn back to Joel, and we read, in 2: 32, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." "Delivered" has about the same meaning as the word saved. On the day of Pentecost I said they were endued with power from on high to bring all things to their remembrance that God taught by his Son, and that they could not preach that Gospel until they were thus endued on the day of Pentecost, and they began to preach the Gospel, but did not preach it all on Pentecost. Now I thought about it, after his making such ado, and wanted it noticed. I thought, How can it be possible that he should want such an express proof of one of the plainest things we can get?

But I want to pass from that to another thought, to this declaration of the Savior; in that case it shows that he has the power, all power in heaven and in earth, given into his hands; and he makes the declaration to the apostles how long they shall wait. He speaks of the very time when they shall be endued, and when they shall begin to preach the very truths that he himself has declared to them. I want to leave that, because I think there was nothing in it but the plain truth of my argument, and it never can be overturned. That is the way we feel about it. Next he refers to his three arguments. This is the close of the second day's discussion. He has spoken two days in the affirmative, two whole days, and has only three arguments, and those only by name. He called my attention before dinner to the three arguments, and said they were unshaken, unmoved, and unanswered. I leave that to you, but will refer to them again.

First is his Foundation Argument. I can not tell what foundation argument means, any more than that it means just what the Scripture which he quoted means: "Other foundation can no man lay than that which is laid, which is Jesus Christ." Who takes the most of Christ? Who builds on Christ the most emphatically, the most thoroughly? Who builds on Christ without any re-

serve? Who builds on him without cutting the Gospel in two? Do we not take the whole of the foundation? The Lord Jesus is the highest authority in heaven or earth, the highest authority in the church to-day. We take it all. Where goes his Foundation Argument? You come over to my brethren and sisters, and they take it more heartily and more fully than he does, without any quibbling, as he says, and without any qualification—even more so than he does.

But now comes his Will Argument. Think about it. What is the Will Argument? That the Lord Jesus made his will or testament, and it was not binding until he died; but when he died it became binding. Binding when? Fifty days before Pentecost; but, according to my opponent's argument, not on Pentecost, unless re-affirmed after Pentecost. But he does not accept the will of the Son of God as binding, when he dies, which makes the will of the testator legal and probates it in the court of heaven. Where then is his Will Argument? He says it is not shattered. Perhaps it is not. But what will the Lord Jesus say when my opponent comes to the day of judgment, and he refuses to accept what Christ has said, saying he will take that which is explicitly extended beyond the day of Pentecost? He says his argument is not shattered. He need not tell the people that, unless he thinks they are not competent to decide it. Better let them decide.

Next he comes to the Historical Argument. It is more difficult to know what he means here, because I have just the name. If it was written down, even if it was hard to read, I could get at it better. Here he has the name of the Historical Argument. The four Gospels, about which he has so much to say, are four historical books, giving the life of Christ and his ministerial work on earth, teaching and training the twelve apostles, that they might have the Truth in their minds and hearts, so that when they were endued with power from on high, the Holy Spirit bringing to their remembrance the history of the teachings and truth that the Lord Jesus Christ has revealed. That is the history and truth. Now I take that history which the Holy Spirit endued them after Pentecost to write. I take it as the highest law to every man that is addressed in it, which heaven and earth can give. If it addresses a Jew and teaches him his duty, no authority or name in the universe can give a higher authority to that Jew. If he be a Gentile,

it is the highest authority to him. If he be a disciple of John the Baptist, it is the highest authority to him. That is the way we accept the Gospel. Where is his Historical Argument? If you examine it carefully you see his Historical Argument runs over to the day of Pentecost. And where are the one hundred and twenty, in his Historical Argument, that John baptized? I pressed him to tell whether he would take them into his church on the day of Pentecost and make them legal members of that kingdom without re-baptism. If he does, he takes the historical in Christ and a little beyond, he takes part of the work of John the Baptist. If he does not take the baptism of John, then I demand of him that he prove they were baptized over again. It is not the three thousand, but the one hundred and twenty, to which the three thousand were added. John had baptized them as followers of Jesus, and they held the faith, and they were mentioned in the historical teachings of the Son of God. Where is his Historical Argument about the one hundred and twenty who were long before saved in the kingdom; and made so because they lived under the history and teachings of the Holy Spirit?

When I come to define his methods of cutting in two the Gospel on the day of Pentecost, the best way to express it is to say that he takes the four Gospels, or the Gospel of the four apostles, on the one side, and he takes the Acts of the Apostles and the Epistles on the other; and all that is taken out of the four Gospels and put on the other side of Pentecost he would make binding; and all that is left behind Pentecost is left void, so far as duty and privilege are concerned. That is the way McGarvey states it. Now you get the idea that when we use the words, "the four Gospels," it is in reference to the point of distinction, so that you may know just how much of the New Testament there is that he will not accept, or will not take, until it is endorsed by the apostles.

He again comes to the matter of Christ's being made king, and says he was both priest and king; that he was made priest and king when he ascended to the Father. A high-priest must make an offering. Christ, the Lord Jesus, made an offering of himself for the sins of the world, before he went to the Father. Was not that the great sacrifice, which takes away the sins of the world, made upon the cross by God's high-priest, his own Son, before he went to the Father? Certainly it was. And then, when we come

to look at the point in the case, I make it clear that he was called priest. Not only that, but he was called king. When he came to the gates of the Eternal City, they were to be opened, and there he is called, before those gates, *the King*. In regard to his being made priest and king, my friend has taken the position, all the time, that Christ was made priest and king (both in one man) when he sat down at the right hand of the Father. But both John and Luke say that he was called king while here on earth, when coming to Jerusalem. And I have shown that he was pointed out, even by the old prophets, as being king, and they understood that, when he ascended, the Scriptures spoke of him as being king. What is the Elder's reply? The same now that it was before dinner. That little difference does not amount to much. Life is too short for him to answer, and yet he sits down before his time is out. When it comes to a man making propositions, he must be careful and not complain of his own proposition. I told him in the other speech not to say, "*Suppose* he was made king." He said, "Now I will not suppose it; I will affirm it." Well, that is ten days away from his proposition. When he makes that admission he surrenders the proposition, for he said it was on the day of Pentecost that the kingdom was set up. When he admits that Christ was made king ten days before Pentecost he has a king ten days before there is a kingdom. We say, therefore, that the positions he has taken in this discussion are so weakly and feebly sustained that he goes over to an admission of at least ten days in regard to the matter of time.

He had a great deal to say about the great and notable day of the Lord; that had come, and Christ was exalted at the right hand of God. I know that is spoken of, but I want you to note this: in this two days' discussion he has not found a single verse, from Genesis to Revelation, that says the kingdom was set up on Pentecost. He has only attempted to sustain his position by inference. He makes one great and notable day of the Lord; that he emphasizes. Because it was a great and notable day, he wanted you to infer that the *kingdom* was set up, and that was what made it a great and notable day. That is just what he has to *prove*. But he *infers* it from the great and notable day. He infers, because Christ was made king, as he says, ten days before Pentecost,

that his kingdom was set up ten days after he was made king. Such inferences are not sufficient to prove his proposition.

Another point he made I wish to say something about. That is, while Christ was here in his personal ministry, he was limited; but when he ascended to the right hand of God, and was made ruler over all, he was unlimited. I told you all the time he was limiting Christ's teachings. That is the objection I have. That is where he crucifies my faith and confidence in his system, when he comes here and tells me the teaching of the Son of God in his personal ministry was limited. He by whom the world was made, and who upholds all things by the word of his power, who was in creation in the beginning with God, and was God, that Son who was made flesh and dwelt among us—the Elder says that his teachings were limited by Pentecost. That is the objection which I have been making all the time. His proposition is, that the king and kingdom were set up on the day of Pentecost; but he has not found a single word, a chapter or verse of Scripture that says it was. And, because of his inferences, he teaches that the personal ministry of Christ was limited. Limited to whom or what? You get the idea that it was limited to the Jewish dispensation, limited to the Jews, that his personal ministry is limited in some way to a particular people. We say that, according to what we have shown in our arguments, the personal ministry of Christ, his personal teachings, are the highest authority in the kingdom of God, in heaven and on earth, and that the personal teachings and ministry of Christ can not be ignored, limited, or set aside, without the man who does it sacrificing his right to build a church and call that church by the name of Christian; that he who limits Christ's personal ministry and the personal teachings of Christ on earth, unless they are re-affirmed, has not the truth of Christ to sustain him; neither has he a right to claim it as the foundation of his name.

He came in his last speech to Pentecost, to some of my remarks about the church that was set up on Pentecost. I told you they were Jews. He said they were not Jews. He said they were Jewish proselytes. Did not that make them Jews? If that does not make them Jews, in the full acceptation of that term, and a part of the Jewish kingdom, I do not know what the language means. But he passed over this point, which I had hoped he

would make clear. And I will ask him again, and I want you to note carefully what he says regarding the one hundred and twenty that John baptized, or that were baptized during the personal ministry of Christ and John. There they were, and I want to know whether their baptism was valid. Was their faith and repentance sufficient? Were they the people to whom the three thousand were added? Three thousand were added unto them; and was this hundred and twenty the "*them*" to which the three thousand were added?

Here is the Historical Argument again. Is the personal ministry of Christ made a failure, so that there are not the one hundred and twenty saved, already in the kingdom of God, to whom the three thousand were added that day? I want him to answer that. We insist that he shall. I insisted on it in time for him to answer, and now he has waited until his last speech, and we hope that he will not neglect it then. Another place in the teaching of Christ he referred to, and said that, when Christ sent the Seventy out, he sent them to the lost sheep of the house of Israel, and told them not to take any scrip or anything with them, because "I send you to the lost sheep of the house of Israel." He wants to know if we take that. Certainly we do, and apply it to the Jews. But afterwards, when they were sent to all the world, that was not binding at all, because it was applicable only to the Jews. It was sending a Jew to preach to a Jew. It was sending one of the family among the others of the family. But when the Jewish family is taken out of the way, it particularly applied to the Jews, and he asked me if it was binding on the Gentiles, I said, No, sir. But if anywhere Christ said, "I send you to all the world," then they can take scrip, take money with them, take a staff in their hand, and two coats. Now you see how we understand and apply it. I think I have replied to all he said. If I have forgotten anything, I hope he will call my attention to it, because I want you to understand our doctrine. I think I have done about all I can to show you that his doctrine builds on a *part* of the Gospel, and I have tried to show you that our church builds its doctrine on the whole Gospel.

I want to state our position again. Our first argument is founded on the position that the Kingdom of God was not set up on the day of Pentecost, and is drawn from the fact that God al-

ways had a kingdom on earth. He had in the very nature of things, in the beginning of creation, both in temporal as well as spiritual things. It was an absolute necessity that God be a king, a monarch over all creation. And in that creation were the Father, the Son, and the Holy Spirit. In the kingdom of God, established in the beginning, as far back as the mind can go, these three divine persons and eternal powers are there. On the morning of creation God said, "Let us make man in our own image, after our likeness." The Word and the Spirit were there. In that day, when the Spirit moved upon the face of the waters, the Father, the Word, and the Spirit were God as manifested then. And there, in that kingdom, from eternity, these three eternal powers—the Father, Son and Holy Spirit—were manifest, each in his capacity. They were there in that kingdom, and were there together. And Christ said, "The Father worketh hitherto, and I work." They worked together; not one without the other. Now, he says he drives us away from that position. No, sir; he never drove me away at all. In that great Kingdom of God, set up for us, the time rolls on, and God establishes a covenant, a constitution and a church, a civil government for the children of Israel, by Moses. He builds them up and makes them a temporal kingdom on earth, ruled by Divine Law. That exists for a number of centuries. God, from the very beginning, intended that the Jewish law, with its types and shadows, should teach the people as a school-master, to bring them to Christ; not to Pentecost, but to the great King of kings, the Lord of lords, under the new dispensation; and that the law, and the prophets, and the apostles down to this time, are a part of the instrumentality to bring men to God. When the day comes, that God should set up the kingdom of Christ, you ask when he begins that work. No man can tell precisely. You ask, What was the first act done in setting up that kingdom? No man can tell just *what* was the first act. Remember that the Holy Spirit gave direction in regard to it. If I were going to point out the first act of the new dispensation, I should say it was when the Virgin Mary brought forth the Christ, Immanuel, God with us. That is the Holy Spirit's special work, long before Pentecost. I might go to John and speak of his teachings, the great teachings that he set forth. They extend down to now, —his faith, repentance and baptism, which were before Pentecost.

These great truths are not only brought over after the day of Pentecost, but they stand forever as the truth of God in that day; and every man that accepted the preaching and teaching of John, who came into the kingdom and obeyed the will of God then, was eternally saved.

DANIEL SOMMER'S EIGHTH ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—I arise to address you for the last time on this subject. I propose to make a review of what I have said on these various matters, and if I have any time will give attention to what my opponent has just stated.

I first want to rehearse the arguments that have been presented against the position I occupy. The first point brought before you as against me was that "God had a kingdom from the beginning," from away back in the former dispensation, which I never denied, but said that was "the kingdom of God," and not "the kingdom of Christ" to which we were addressing ourselves. Hence that was null and void as an argument.

Second, I have been referred to the language in Matt. 23: 13, and have been asked how they could shut up the kingdom of heaven if it had no existence. That was simply a preparatory period. John preached "Repent, for the kingdom of heaven is at hand." My opponent endeavored to make an argument yesterday on the "at hand." We took that away by showing that it was spoken of him with whom a thousand years are but as one day, and one day as a thousand years. He said his position was sustained by Daniel 2, and spoke of the God of heaven setting up a kingdom, and said it "was not set up in *one* day," but it was set up "in the days" of certain kings. We have pointed out this afternoon the great and terrible day when the Holy Spirit came down, and when the old order was consummated and the new introduced. So you see these so-called arguments are only based on his misconceptions of the Word of God.

Now take up his fourth argument. He said I would not accept the consequences of establishing the church on the day of Pentecost because I would not have twelve apostles. We take that argument away because we show that we hold that part of the Scripture to be fulfilled in the twelve apostles sitting on the twelve thrones judging the twelve tribes of Israel. He has not

read the New Testament correctly on that subject, or else he would know that they are now sitting on the twelve thrones, judging the twelve tribes of Israel; and they are the ones Christ has placed in positions as ministers plenipotentiary or ambassadors.

His fifth argument was drawn from the position I occupy, and he says that building on the day of Pentecost makes divisions, and he speaks of the Mormons as an illustration. We stated that they were all sectarians, and we are not responsible for the partialism of sectarians who wear sectarian names, and we are under no obligations to unite with them, and his argument to which that part was directed is based on man's misconceptions. We are not responsible for the inconsistencies of other folks, or even for his own inconsistencies. He refers to Eph. 2: 20, and says that his church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. We admit the Scripture and then proceed to show that Christ became the chief corner stone after he was rejected and not before, and his becoming the chief corner stone was consummated in his death, burial and resurrection; and these are the three grand facts of the Gospel which constitute the foundation on which the church of the Son of God is built. That is a misconception of his, or else he would not apply it against us.

Then we come to his seventh argument, drawn from the fact that all the officers were not set up on the day of Pentecost. But they were all involved in those who had the authority to set up the church and who were endued by the Holy Spirit with power from on high. And the mistake my opponent made was evident when he came to speak of the church at Ephesus which had no existence until years afterwards, and endeavored to bring in something to show that the church or kingdom was not complete, and that is the reason we spoke of his changing base, for when we took that away he settled down on the other feature of the question—the question with reference to the officers. But he made mention of the Church at Ephesus which had no existence at Pentecost.

His eighth argument is also based on a misconception. He has not read the four accounts of the Gospel right. He said no new doctrine was taught then; simply an applying of the old doctrine of Christ and John. We pointed out three particulars that were new in their application on Pentecost. The injunction, "Go

into all the world and preach the gospel," was not applied until Pentecost; and he knows that the preaching of the apostles' doctrine and continuing in fellowship and the breaking of bread were never established as a worship of the church until that day.

Go a little further and we come to his ninth argument, that on Pentecost they had all things common. There was no divine authority in it, and consequently his statement that we were violating that law was incorrect, to speak of it in the mildest terms.

His tenth argument was drawn from the fact that he supposes my position annuls the teachings of Christ, which is not a correct statement either. We believe all that Christ said entirely, just as much as he does. And when we come to press him—to PRESS HIM with the directions of Christ in the tenth chapter of Matthew, he has to admit that that was applicable to the Jews only, and he has to leave it there. That is just where we leave it. Whereas if Christ had sent them to preach the Gospel unto all the world, then his injunction would have been applicable to us. That is just what we have been contending for, that that which had been brought forward, which had the sanction afterwards of the Holy Spirit through the apostles, we are to take from the personal ministry of Christ. *We take all of it which does not come in conflict with the teachings of the Holy Spirit afterwards.* That being the case, you see where he admits the something for which we have been contending, and yet at the same time he tells you all along that we do not accept the Gospel as a whole, but cut in two. That is one of those cases of treeing a certain something which does not exist.

Now we come to the so-called eleventh argument. The twelfth I have here, and the thirteenth. The eleventh seems to have escaped me, but nevertheless they all bear in the same direction; and if I have lost one of them, it is like the others, based on a misconception of the four accounts of the Gospel and the authority of the Lord Jesus.

We will take up the twelfth, and what is that? He is arguing from the fact that the Gentiles were not brought in on the day of Pentecost, and when we come to that he said that I said they were not Jews. I said there were some proselytes there who were not born Jews, and were not children of Abraham. So they had no right to the promise of Abraham under the former dispensation.

Who gave them authority to bring them in? The Savior said that some of them went and made proselytes, and afterwards they made them twofold more the child of hell than themselves. There were there native born Gentiles on the day of Pentecost. They were in that company. How many were baptized I don't know. Then my respondent said with reference to the baptism of John, that John came to prepare a way for the Lord. I believe that he did his work right. Some of his disciples did not. They had n't heeded John's teachings as they should. Some had to be baptized over again. How many there were present that John had previously baptized we do not know. We can judge from this, in the fourth chapter of John, "that when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples), he left Judea and departed." We do not know whether there were any present that John baptized except the apostles. Consequently no definite averment can be made, on the strength of the fact that Jesus Christ made and baptized more disciples than John. I have fastened nothing definite there.

We have looked over these arguments to show you that every last one of them is based on a misconception of Christ's authority. That authority is not in Moses. You do not find Christ speaking by "all authority" in the course of his personal ministry. Elder Miller said "a part was fulfilled in that period, and a part referred to the Gospel dispensation." What refers to the Gospel dispensation we accept as heartily as he does, because it is endorsed thereafter, although not reiterated in the Acts of the Apostles. And we have said, directly or indirectly, that we do. And whether exactly or in words reiterated, that is not the question. What was accepted by the authority of the Lord Jesus Christ in his ministry as King through the Holy Spirit we accept. That is what we are engaged in contending for now.

I brought forward my arguments that he might try to shake them if he could. I cited fifty-two passages of Scripture as they have been counted. I did not count how many there were, but they have been brought forth, and he has not questioned the application of a single one. If he has, my memory has failed to catch it. I fail to recall where he has called in question the just application of a single one of the many passages of Scripture we

have cited as pointing to Pentecost. But now he comes out and wants us to find a Scripture which says the day of Pentecost was the day upon which the church of Christ was established, or rather was "set up." I do not know as he would receive the word established; because, the proposition says "set up." He wants a passage of Scripture pointing that out in so many words, or else the proposition is not proved; and he says everything else is inference—all inference. There are the Scriptures bearing on the FOUNDATION. We see the foundation was not laid until Jesus Christ was crucified. That is all brought before him. He can not deny it. He does not call in question a single Scripture. Furthermore, as far as the *Will Argument* is concerned, he understands and admits that a will is of no force until the death of the testator. That Christ's will might be in force it was necessary for him to die. His executors could not carry out his will until he died, ascended to heaven and sent the Holy Spirit down. When did he send it? On Pentecost. Then his will became in force, and not before. It was in force then, and the Holy Spirit seals that beyond question. When it comes to the change of priesthood there is a necessity for a change of law. We brought forward that as an argument, and what did we find? In the Old Testament we found in Isaiah the Scripture referring to that; and on referring to Daniel we found the Scripture about the kingdom being set up, and then referring to Zechariah we found how the king and priest were united in one person. And then furthermore we found how the great and terrible day of the Lord was to come. And then we find that the language of Joel was fulfilled on the day of Pentecost according to Peter's language; and that was "the great and terrible day of the Lord." That was the day when they were released from the old order and bound to the new. And thus it was that the *Will Argument* settled that question beyond all controversy—everything pointing to that day.

The *Historical Argument* he attempted to set aside. He would do this or that with the *Historical Argument*. We began with Matthew 16, and then went to Colossians 2. Christ said in Matthew 16 that he would build his church; and we find his kingdom was declared to be established in Colossians 2. Between the two extremes if we look at the second chapter of the Acts of the Apostles, there we find the church established and the people wor-

shipping according to the new order of things as they never had done before. There stands the *Historical Argument* just as it did before.

We have reviewed every last one of those so-called arguments which were evolved out of Elder Miller's own head, and we find him standing in this position, that he failed to recognize the difference between the personal ministry of Christ and the ministry by the Spirit since he became our Savior and King, seated on the right hand of the Majesty on high. And I have not been able to get him to touch the language in the tenth chapter of Matthew. Yes, he did *touch* it. The Savior said "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." I recollect now that he did say *something* about it.

Christ said, "I am not sent but unto the lost sheep of Israel." If anything is clear in the Word of God, it is the difference between Christ's commission to the twelve disciples in Matthew 10, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," and the commission in Matthew 28. His last sentence lifted the restriction when he said, "Go into all the world." And between the two chapters, the Lord Jesus Christ had died, been buried, and raised again to bring in newness of life. And if Elder Miller can not see it, then it is because he has been reading the Bible with a veil over his face, and because of his failure to discriminate between Christ's personal ministry and his authority as the Great King, which authority was given after he was dead, buried and raised again, and then was exercised after he had ascended to heaven. We say again, as far as his entering heaven is concerned, whether in the divine estimation he was regarded as King when he was ascending to heaven and when he reached the portals and the gates were lifted up as he went in, it matters not. He was not clothed as King until he sat down at the right hand of the Majesty on high. We have the best reasons for believing the sceptre of righteousness was not given him until then as King over the universe, and it was not until then that he was enthroned as Priest. So his Kingship and Priesthood were established when he took his seat on the right hand of the Majesty. Then every knee was to bow to him and all authority was given to him in heaven and likewise on earth. And within ten days after he had

ascended, the Holy Spirit was sent down and the chosen ones were endued with power. We are talking about the establishment of Christ's kingdom ON THE EARTH. We are not talking about his establishment in the heavens, although it was necessary to make mention of that; but it is ON THE EARTH. And we referred to the day of Pentecost because it was on that day the Holy Spirit was sent down and his ministers were endued with authority to preach, as they never had before, the grand fundamental facts of the Gospel—that Christ had died, been buried and had risen again. And on that day reference was made to the Scriptures and their fulfillment; that Christ was the Son of David and seated on the throne of the universe where he must reign until he put all enemies under his feet.

The Elder said in his last speech that he objects to my "limiting Christ's teachings." Suppose I tell this audience and him that Christ limited his own teachings, will he object to me because I will teach *limitation*? I would not be surprised if he would. When Harvey discovered the circulation of the blood, that principle which every physician now regards as fundamental, there was not a physician above the age of forty in Europe that would accept it. They denounced and ridiculed and spurned the idea. And I would not be surprised if my elderly friend would object to me repeating Christ's limitation. What was it Christ said? "I am not sent but unto the lost sheep of the house of Israel." His personal ministry was confined to them. My opponent is a Gentile and so am I. We are not of the lost sheep of Israel. Christ limited himself expressly, just as we find in another verse that Paul said it was impossible for God to lie. Just as Christ limited himself, just as the apostle Paul limited him in his second letter to Timothy, so I limit Christ. Paul said in 2 Tim. 2: 13, "If we believe not, yet he abideth faithful: he can not deny himself." God can not lie. Christ can not deny himself. His personal ministry was to be confined to the lost sheep of Israel. Christ limited himself. God limited himself. I repeat it. But Elder Miller says he objects to my position because I limit Christ and limit Christ's teachings. We believe in the ministry of Christ in its proper place, but we do not believe in MISPLACING Christ's personal ministry. I charge him in this speech with what has been reiterated; namely, that he himself has misconceived all the way

through the limit and the extent which Christ expressed concerning his own authority and concerning the extent of his dominion in the course of his own personal ministry. If you will accept that and observe the Scriptures which give the limitations, there will be no difficulty in seeing the bearings of these fifty-two or fifty-three passages of Scripture which I have brought before you, and of which I have been careful to give you the chapter and verse all the way through so that you can find them readily for yourself, and so that you may easily see their bearing on the day of Pentecost. And I have not exhausted the subject. Notwithstanding the imputations about my lack of preparation I can not give a single minute without that being thrown in my face and without the imputation being made that I sat down before my time is up. While he allows nearly all the fifty-two utterances of the Word of God to pass and does not challenge the just application of a single one of them, you can see how the matter stands. We have reiterated his arguments and shown that they were evolved out of his own head or heart.

I occupy a position with reference to the Scriptures to which no man can find a Scriptural objection. When he puts the Scripture correctly I say "all right"—it is a matter of Scripture. If he quotes a certain passage or reads it correctly, I say, "That is MINE." But he has many misconceptions. I say, correct your misconceptions and the Scripture is MINE. You can not find an exception to the position I occupy from Genesis to Revelation. I believe in Jesus Christ as the Son of God. I endorse the Old Testament and the New. But we must take them in their relations to each other. Christ stands as the central figure between the two volumes. He is bound into the two volumes midway and between the two. The Old Testament points to him and is fulfilled in him. The New Testament issued forth from him. But there was a period in his personal ministry in which he limited himself. The Elder is against me because I leave Christ's limitations where Christ left them. I have no power or authority or disposition to limit Christ. But if his personal ministry extended to all nations and nationalities, and everything he said in his personal ministry was extended to denominations not mentioned in the Bible I would have no objections to it. But I want him and

you and all mankind to observe the limitations which the Lord Jesus has placed upon himself.

Now then, friends, I will take the remainder of my time, of which I have a few minutes, to go back. If I could think of a single thing that I have passed over I would refer to it. But according to the notes I have taken, I think I have given attention to everything that has been brought forward. He said Christ's personal ministry was the highest authority. I noticed that. That is true. But he admitted himself in his former speech that when it applied to the Jews under his personal ministry it was fulfilled there by their not taking scrip for their journey or money in their purses. So it does not apply to us. That admits the principle for which I am contending. Christ also spoke by authority of his perfect Father when on earth. But since he has died and has arisen again, he speaks by the authority which God invests in him which is mentioned in the language, "All authority is given to me in heaven and in earth. Go ye therefore and teach all nations," and "preach the gospel to every creature." They were to preach repentance and the remission of sins to all nations. I bring that up before you, my friends, as another illustration. There was a single personage on earth who had the prerogative to set that commission forth and apply it to the Gentiles. But he did not apply it until the Holy Spirit was sent. If my opponent will read further in that same chapter of Luke he will find the following: Jesus said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." I want him to tarry with the apostles in Jerusalem until they are endued with power from on high until he commissions them as ambassadors fully equipped to go forth into the world. And I want him to recognize that what was limited by Christ's own limitation was to be confined to the lost sheep of the house of Israel. He did talk to the Samaritan woman, also the Syrophenician woman and granted her request, but he said his mission was to the lost sheep of Israel nevertheless.

As there can be nothing new brought up in the last speech of my opponent on this occasion, I leave this matter before you. I have not been exhorting; but as you expect to stand before the judgment seat of Christ you will observe his limitations and his lines of demarcation. If he said his personal ministry was confined to the lost sheep of Israel, be careful how you apply what was intended for them to others under the Gospel dispensation. Remember that Christ spoke always by the highest authority; yet it becomes you to remember at the same time, my hearers, that his authority was limited to the lost sheep of the house of Israel in the course of his personal ministry. But after he received "all authority in heaven and earth," then it extended to you. Read the Scriptures yourselves and bear in mind, when you become Christians you should wear the name of Christ. Those who become Christians, by obeying the Gospel of God's dear Son—they are the ones who constitute the church of Christ, and they have no authority to put any limitations on Christ. It becomes you to take the New Testament as your rule of faith and practice and observe the line of demarcation mentioned.

You read in the four accounts of the Gospel concerning the words and works of Christ, that these things are written that you may believe. When you become believers you want to know what to obey. Turn to the first chapter of the Acts of the Apostles and you do not find it there; but turn to the second chapter and you find that the same Jesus whom the Jews crucified was both Lord and Christ. And when they were pierced in their hearts and wanted to know what to do to be saved, they were told to "repent and be baptized every one in the name of Jesus Christ for the remission of sins and they should receive the gift of the Holy Ghost;" and there were added to those whom John baptized about three thousand souls; and they continued steadfastly in that which was NEW—which had never been practiced before in a single congregation. They continued steadfastly in the apostle's doctrine. He says it was not fully set forth. How does he know? It is not all recorded. They continued steadfastly in the apostles' doctrine and fellowship and breaking of bread and prayers. It was not all recorded in the second chapter of Acts. It could not be. The second chapter of Acts would have had to embrace the entire New Testament if it all was recorded there, or it would have embraced

the entire book of Acts and the twenty-one Letters. The Lord did not intend that. The teaching was not all communicated at once, but on the day of Pentecost the church or kingdom was set up because there was the King on his throne. The subjects were on earth, the obedient believers, and there was the territory—the world—and there were the laws to govern them on that very day. That was the great and notable day when the Holy Spirit came down as never before and when people were enabled to speak with tongues, as the Spirit gave them utterance, all the different languages of the world. I submit that for your consideration.

ROBERT H. MILLER'S EIGHTH REPLY.

Brethren Moderators and Christian Friends:—I arise before you to close the discussion of this subject. And I wish to reply, first, to some things said by my opponent. In fact, I wish to reply to all he said, except his exhortation. I noticed, before he finished, he concluded the people would think he was exhorting, and he said, "I am not exhorting." When a man says a thing, we are apt to inquire why he says it. He says he got me where I could n't take notes. I can not take notes of exhortation. That part of his remarks I will not be able to reply to, and do not wish to.

First, he starts out by saying that I had brought up an argument, that the Pharisees shut up the kingdom of God against men; but he goes on to say that "*I took that away from him.*" Did you notice how he used that expression? He said the God of heaven set up the kingdom as mentioned in Daniel. But he referred it to the great and notable day of the Lord, and said, "*I took that away from him.*" He referred to the twelve apostles set over the church on Pentecost; he went on in a little talk and said "*they were taken away from him.*" Then he mentioned Ananias and Sapphira, whom we were talking about, and showed that they had community of goods on that day. He said, "*I showed you that was taken away from him.*" Now, he repeated that often in the first part of his speech. It is hard to reply to such assertions. I wanted him to show how they were taken away from me. I believe it has been by assertion alone. I have it down seven times that he said it in his last speech. He often repeated another thing, that I do not read the Gospel right, and that I have the vail over my face, and do not distinguish between Christ's personal ministry

and his reign. We refer to these things because they were repeated, we think, as assertions to make up a void that was not filled by argument. That is why we name them.

In speaking of our being just alike in regard to the personal ministry of Christ, while the Jewish law stood, he says he accepts that which points to us. That is about giving up all the argument. He says he agrees with McGarvey. McGarvey says we accept the duties and privileges that are explicitly extended to us. He says, "If anything points to the day of Pentecost we accept it." The point I made for him to answer, and I brought up the question and repeated it in three of my speeches at least, several times, that he should note there were one hundred and twenty on the day of Pentecost who were already disciples, and now the three thousand were added to the one hundred and twenty, and we believe they were baptized with John's baptism. Their relation to God was not changed on Pentecost, but when he came to reply he said, "We are not sure and can not prove that any of them were baptized by John, save it may be the apostles." That was not an answer to the question.

If it was the apostles alone that John baptized and taught, we want you to note that he never touched the point. We asked if John's work with these apostles was valid. If that was accepted as valid, then his position in regard to the personal ministry of Christ and John is not maintained. He said, in another place, something I did not expect him to say. He said, "All that is taught before, is accepted by us, either directly or indirectly." Did you notice that expression, all that is taught in the personal ministry of Christ, is accepted by us directly or indirectly? Did not he say he agreed with McGarvey, that no duty or privilege that is established before that day is brought over, unless it is explicitly extended to us? Now he says that all is either directly or indirectly extended to us.

He used another phrase that I was astonished at, and I am still astonished, and he repeated it again and again, that I did not reply to a single Scripture he brought forward, although he brought some fifty odd. I did not reply to a single one? I was surprised at that, and am surprised yet, and was surprised when he went on in a minute and said I brought up the tenth of Matthew, and he made no reply to that. Yes, I believe he did say

something about it. When a man scatters around that way I think you ought to watch him very carefully. Did he not say here that Christ was made king when he sat down on his Father's throne? Did he not quote the Scripture to show that he should enter the gates and sit on his Father's throne, and was made king then? Did not I quote Scripture to show that he was made king before he went in? He never brought a Scripture bearing on this case directly, that I have in my mind, that I have not referred to. His assertions astonished me, because he ought never to have made them. There was a little thrust at me, calculated to affect your minds.

He said he could not sit down a few minutes before his time was out without I put it at him. What I put at him was, that when Christ ascended to heaven and was crowned king, and the everlasting gates were lifted up to let the King of glory in, the angels said, "Who is this King of glory?" These are inspired spirits high up in heaven calling him king, and contradicting positively what my opponent said. I call on you to recognize the positive declaration of the angels of God in heaven, that you are wrong. Not only that, but the apostles on earth, the apostles of Jesus called him king, contradicting what you say. You should reconcile yourself with them. I told him again, when he admitted that he was made king in heaven ten days before Pentecost, that it was inconsistent with his proposition, that I wanted him to correct that. He has a king ten days before he has a subject or law. He said life was too short to be wasted on little things like that. And then he sat down before his time was out. I wanted to say that his life was long enough for that, if he had been able to show it.

I will now refer to our arguments. I will go over them until my time is out. Our second argument (I have referred to the first) is drawn from the fact that the setting up of the kingdom was a gradual work, revealing the truth of God to man. Preaching the things concerning the kingdom of God was a work that began away back with the creation. And even under the old law the prophets, as a school-master, bring us to Christ. And John, the harbinger, the forerunner, came to prepare a people for the Lord. It required a preparation, and John the Baptist preached to prepare a people for Christ, for the setting up of the new kingdom, by teaching the people. That is the position we took in the second

argument, and that it required a number of years. It required years of the teaching of John the Baptist, of the Lord Jesus, and of the holy apostles. It was a gradual work, and was not completed until the will of God was made known in the whole of Revelation. The will of God, as revealed in the Gospel, was fully set up and given to the church. Then it was finished.

Our third argument is drawn from the language of Daniel in the second chapter and forty-fourth verse, "And in the days of these kings" (using the expression in the plural number of days, and indicating the existence of more than one king) "shall the God of heaven set up a kingdom, which shall never be destroyed," a kingdom that will break down all other kingdoms. My opponent says it was set up in one day. This Scripture is a positive contradiction of his position, that I asked him to answer, and what has he said? Simply that "*I take that away from him with the great and notable day of the Lord.*" It is not an answer at all, in my judgment, but leaves it standing in all of its force.

Our fourth argument is drawn from the fact that our opponent will not logically accept his own doctrine. In this proposition he affirms that the kingdom, or church, was set up on the day of Pentecost, referred to in the second chapter of Acts. That would make his church set up on the second chapter of Acts, and what is taught therein. We say logically he will not set up a church after his own model. He will not set up a church as it was set up on the day of Pentecost. He will not give it to-day the officers it had then. He will not give it to-day the association it had then, so far as the community of goods is concerned. He will not set it up as it was then, when they had all things common and they were daily together, with all things common, and eating together as one family. I went on to show him that in that chapter there was the foundation of several churches. The Mormons build on one part—the twelve apostles. That he will not take. The Catholics build on another part—the part that applied to Peter and the keys. Not only that, but there are two others built on the community of goods of that day. I charge you now that you will not take the whole chapter. You will not take all the Spirit led the believers and disciples of that day to do. You will not take all that the Holy Spirit led them to observe and do on that

day. Hence you will not take your own proposition into your practice. If your proposition is right your practice is wrong.

Our fifth argument against setting up the kingdom on the day of Pentecost is, that it is schismatical, and leads to building a church on a part of the Gospel. We want you to get the position clearly, because it is important. We believe that taking the affirmative of this proposition results in building the faith and practice of the church on some parts of the Gospel, in such a manner as to exclude other parts. And in doing so he takes the position (as I have repeatedly shown from McGarvey and Campbell) that nothing which is not, by specific enactment, extended beyond the day of Pentecost is binding on us under the new dispensation. They thus teach, and I asked him if he would accept it, and he said he would. When you take that position, there is not a thing said by the Son of God, by John the Baptist, or by the old prophets that is established unless it is extended by special enactment. If you take that position, you make a line, you set up a wall, beyond which not a word of the Savior, or the prophets, or of Moses, not one any more than another can pass, unless it is re-affirmed or re-enacted after the day of Pentecost. That is the doctrine. I made it plain and clear by reading it twice. I believe that his position is schismatical, when he tries to build a church on a part of the Gospel. And therefore we object to his position, and say that we believe, and honestly so, it is an error, that it leads to division and to discord. It tends to set aside the teachings of the Savior in a manner that we wish to refer to shortly, if we have time.

Our sixth argument is founded on the declaration of the apostle in Ephesians 2: 19, 20, where the apostle says to the Church of Ephesus, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." In his last speech he said he took that away from me. How? By saying that Christ was not the chief corner stone until after he had been rejected and crucified. But, mind you, this is assertion. The church is built on the apostles and prophets,—built on some things the prophets said. Now look at it logically. Does it build on the prophets at all? Did not McGarvey and Campbell say,

and did not he admit here, that nothing back of Pentecost was binding? It was all void unless specifically re-enacted. Then it would be built on the specific re-enactment. But we build without that line of specific re-enactment, without that line drawn by uninspired men between the inspired men of God.

My respected congregation, he does not get high enough to get at the truth of God. What need have we of re-enactments? Do we need one inspired man to re-enact what another inspired man has said? No, sir. The prophets, apostles and holy men of old spake as they were moved by the Holy Ghost. After that they did not need any re-enactment. There is one God, one Lord and one Spirit always; and that Spirit spake in Christ. It did not have to come and re-enact its own work, and speak it over through the apostles. No such doctrine is taught anywhere. When God's Spirit comes and gives the truth to the dying children of men that truth does not need to be re-enacted by the same Spirit after it is once given. The idea of the same Godhead re-enacting his own law! Did you ever know of Congress re-enacting its own laws, which were never repealed? Think of Congress making a law and then coming up and re-enacting it, although it was never repealed! You do not know of any such thing. My opponent does not get to the great truth, that God, in Christ, by the Spirit, is always teaching, and that it reaches down to us; and that, when the church was built, it was built upon the foundation of Jesus Christ, the apostles, and prophets.

Now, brethren and sisters, I have not tried to exhort any. I am not going to tell you that I will not. My brethren say I can not. But if I could I would. God knows that a few years will take me into eternity. I would like to go to the Lord and the apostles, fully accepting all they have said. I would like to be by their side. I would like to be with them in the great day of judgment, and hear the declaration that they who hear these sayings of mine and do them will stand upon a rock. I would like to stand by the side of the Savior and the apostles, taking firm hold on what the inspired men of the past have said. In order to do that, let us stand steadfastly by that which we now have.

Our seventh argument is drawn from the fact that God set officers in the church after the day of Pentecost. There has been a good deal of twisting and turning about that argument. I have

not the time, or I would explain it more fully than I have. The addition to the church at Pentecost has been up several times, and I think my friend has been on all sides of that question. He stated at one time that it was not perfect, and at another that it was perfect. And if it was not perfect, of course it had to grow, and he said it grew. It had to grow until it became perfect. And now, when we come to look at what has been said about it, and these changes, and the addition of these officers to it, if he calls it a growth, it grew into what? What was it that grew into these officers? The great truth is before us, that the church was partly set up on the day of Pentecost, but not complete and finished. After that day the apostles appointed officers to be elected. Not only that, but after that day the great Gentile world was taken in, as you read in the tenth chapter of Acts. That is the truth, clear and plain. If he calls that growing, he can. But we want you to believe that God went on from that day, to complete the Gospel. And when it was completed, and the work of the apostles done, and the apostles were told how the church was built, it was built on these apostles and prophets, and the Lord Jesus Christ. If I could exhort you I would exhort you to build on them; and heaven and eternal salvation is made safe thereby. But anything else makes it dangerous.

Our eighth argument is drawn from the fact that there was no new doctrine or truth taught on the day of Pentecost. Now, we had that up clearly, and I think every man that observes closely will find that when I brought it up he made two objections. One was that they should be baptized in the name of the Lord Jesus. He made that argument, and emphasized it with all his peculiar tact. I turned over to Luke 24, and read to you the very same language, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and we find it way back before Pentecost. We found another passage: "Whosoever calleth on the name of the Lord," and we said that was not new. And then I went back to Joel, in the Old Testament, and found the same language. I presented that in order to make as clear as could be the truth of the argument which I would urge.

Our ninth argument is drawn from the fact that the disciples on Pentecost had all things in common. I presume that has been

dwelt on sufficiently. We will pass that, and leave it with the remarks that have been made, which went to show that the church that was established on that day did not remain in that condition many years at least.

Our tenth argument is drawn from the fact that this doctrine of the setting up of the kingdom on Pentecost so annuls and sets aside the teaching of Christ that the name of Christ, or Christian Church, is not a proper title for you in that church. In this argument we went on to show that the position which would make void or annul any of the teachings of Christ, unless it was re-enacted by the authority of the apostles, was not the correct position; and he has no right to assume or claim that name. In his first speech he said that he was right because his name was "Christian," and we were wrong because of the name of "German Baptists." We went on and showed that we had a better right to the name of Christian than he had, because we took more of the teachings of Christ, without reference to any re-enactment by the apostles; and that other denominations, such as the Baptists and Methodists, who take the whole Gospel, who take it unconditionally and apply all that reaches to us, without running it through the day of Pentecost, have a better right to claim the name of Christian Church than he has. And we went a little further, and showed you that when he made a slur at the name of "German Baptists," the Church of Ephesus, or the Church of the Laodiceans, or the Churches of Galatia, were but a use of that same expression, to designate a body by the apostles.

Second Proposition.

The Scriptures Teach Trine Immersion as it is Observed in the German Baptist or Brethren Church.

Robert H. Miller affirms; Daniel Sommer denies.

ROBERT H. MILLER'S FIRST ADDRESS.

Brethren Moderators and Christian Friends:—I arise before you, thankful for your presence this morning; thankful to God for his blessings and mercies, and ask your attention while we continue to investigate these religious questions. And we hope it will be with candor, kindness and honesty. The proposition that I am here to affirm is that triune immersion, as we call it,—that is, three actions in baptism,—is taught in the Scriptures. And to prove the proposition we bring before you several arguments, and ask your careful attention to each of them, and we will proceed with them as fast as we can, so that all our arguments may get before you at an early stage of the discussion. Then my opponent may have an opportunity of studying and answering them fairly, if he can.

Our first argument is drawn from the fact of there being three persons named in the Godhead, three persons represented to us in Revelation, as having divine power, and each having a special work in the salvation of man, and, we might say, of every sinner. We will give you a few Scripture testimonies or reasons for our accepting this proposition in the form in which we have presented it. Matt. 28: 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 3: 16, 17, "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." 2 Cor. 13: 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

We have read these Scriptures, because each one of them speaks of the three persons in the Godhead, and presents them to our minds under different circumstances. Paul speaks of it in the benediction or blessing upon the church at Corinth. The evangelist speaks of it in the baptism of the Savior in Jordan. The Savior was baptized in Jordan, the Holy Spirit descended upon him in the bodily shape of a dove, and the voice of the Father from heaven saying, "This is my beloved Son, in whom I am well pleased." And the commission, when the Savior says, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We believe that language teaches three actions. We believe the form in which the commission to baptize is given—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—*requires* three actions, and that it *means* three actions. If it does not mean three actions, we are wrong. If this language means one action, evidently we are wrong, because the Savior meant what he said, and said what he meant; and the business, the great business, before us, in the investigation of this question, is to get the meaning of the Savior. In order to do that, we must get the meaning of this language; and if then we get the meaning that it represents but one action, my friend is right and I am wrong. If it represents three actions, we are right.

The meaning of this language, then, is of great importance, because it is what the Savior meant. It is out of the mouth of the Son of God, which the church has taken as a guide for eighteen hundred years; and it is important that we investigate it carefully. In order to do that I will not give you my words alone. I want to give you the best authority that we have on the subject, showing what the meaning of this language is. From page sixteen of Campbell's "Christian System," I read two rules of interpretation of God's Word. Rule third of Campbell says:

To understand the meaning of what is commanded, promised, talked, etc., the same philological principles, deduced from the nature of language, or the same laws of interpretation, which are applied to the language of other books are to be applied to the language of the Bible.

Rule fourth says:

Common usage, which can only be ascertained by testimony, must always decide the meaning of any word which has but one signification. But when words have, according to testimony (*i. e.*, the dictionary), more meanings than one, whether literal or figurative, the scope, the context or parallel passages must decide the meaning; for if common usage, the design of the writer, the context and parallel passages fail, there can be no certainty in the interpretation of language.

We read that to show that the interpretation of the Bible, according to Alexander Campbell, is to be made according to the rules of language, and not a special dictionary and special grammar, made for the interpretation of the Bible.

We now come to our second argument, and it is drawn from *the import of the name in the commission*: "Baptizing them in the NAME of the Father, and of the Son, and of the Holy Ghost." We want to get before your minds the meaning, the idea, that is in this Scripture. And we will not give you so many Scriptures. We will give you a few, that reach the point exactly, and explain them. Now the point is to get the meaning of the word "NAME" as it stands in the commission. John 1: 11, 12: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his NAME." There "HIS NAME" occurs. And when it is said, "believe on his name," the meaning is believe on him. That is the meaning of it, evidently. The NAME represents Christ, and the belief is on him. John 20: 31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his NAME." That means "through him." Not simply in the name, but in the Christ himself. In Acts 4: 10 is another one: "Be it known unto you all, and to all the people of Israel, that by the NAME of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by HIM doth this man stand here before you whole." He said, "by the name of *Jesus Christ*." He does not mean there simply the *name*, but by his power; that it was by HIM. Now we want you to look at this idea a little farther, that the meaning in the commission is, that you are not only baptized into the NAME of these three divine persons, but that you are actually and in truth baptized into them, *into* the three persons. But we want to go a little further with the explanation; and we will refer to Campbell on Baptism, page 290, to show you that our ideas, and

the views of the church upon the subject of the Father, and Son, and Holy Spirit are not peculiar, but are common among other denominations of our age:

The revelation of the Father, and Son, and Holy Spirit is not more clear and distinct than are the different offices assumed and performed by these glorious and ineffable Three, in the present affairs of the universe. It is true, so far as unity of design and concurrence of action are contemplated, they co-operate in every work of creation, providence and redemption. Such is the concurrence expressed by the Messiah in these words: "My Father worketh hitherto, and I work. I and my Father are one. Whatsoever the Father doeth, the Son doeth likewise;" but not such a concurrence as annuls personality, impairs or interferes with the distinct offices of each in the salvation of man. For example: the Father sent his Son; and not the Son his Father. The Father provides a body and soul for his Son; and not the Son for his Father. The Son offers up that body and soul for sin, and thus expiates it; which the Father does not, but accepts it. The Father and the Son send forth the Spirit, and not the Spirit either. The Spirit now advocates Christ's cause, and not Christ his own cause. The Holy Spirit now animates the church with his presence, and not Christ himself.

We read this to show you that in our doctrine, our conception of the work of the Father, and the Son, and the Holy Spirit as three divine powers, we are not alone. It is not a peculiar doctrine of our own, but taught and expressed by others. We do that because, as we remarked in our first argument, it is the foundation on which the commission to baptize is given, and the foundation upon which triune immersion is based. It is the foundation of our practice. But we wish to be so careful in our investigation, that we may give you clearly to understand our meaning.

The commission to baptize means to baptize into the Father, and into the Son, and into the Holy Spirit. Now, to prove that we are right, we refer you to several Scriptures. 2 Thess. 1: 1: "Paul, and Sylvanus, and Timotheus, unto the church of the Thessalonians *in God our Father and the Lord Jesus Christ.*" There they are said to be *in God our Father, and the Lord Jesus Christ.* 1 John 2: 24 says the same thing: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue *in the Son, and in the Father.*" We are Christians *in the Son and in the Father.* The question is, How do we get in? We are reading this Scripture to show that they are *in the Father and in the Son.* Again, Romans 8: 9: "But ye are not in the flesh, but *in the Spirit*, if so be that the Spirit of God dwell

in you." Here it is declared, "Ye are *in* the Spirit." We have brought Scriptures to prove that you are in the Father and Son and Spirit; but there are more: "If we live in the Spirit, let us also walk in the Spirit." There is a declaration that we are in the Spirit if we are Christians. "Are ye so foolish? having begun *in* the Spirit, are ye now made perfect by the flesh?" Gal. 3: 3. Again, Gal. 3: 27, "For as many of you as have been baptized into Christ have put on Christ." We want you to get the doctrine of the Bible, that when a man gets into Christ he is one with Christ. John 17: 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." "Be one in us." One in God is the idea in this Scripture. Now when we read the Scripture, "Baptizing them in the NAME of the Father, and of the Son, and of the Holy Ghost," if we get the correct translation of that, *eis to onoma* is rendered "in the name." Now *eis to onoma* does not just mean in the name, but into; for *eis* in the Greek means about the same as "into" in English. If it had been *en*, instead of *eis*, it might be thus translated. *Eis* means into, and puts a person into something. You walk into a man's house. And so the commission says *eis to onoma*, *into* the Father, and *into* the Son, and *into* the Holy Spirit, because name is a representative of the person. That is not the way it reads in our common version, but that is the meaning we have found in the investigation of these Scriptures and the Greek language. It is *name* in the commission, but the name stands for the Son, for the person. "As many as have been baptized into Christ have put on Christ." It evidently carries the idea that in some way in baptism we were put into Christ.

I want to read a little more from Alexander Campbell, to give you my idea here. On page 441 of the Campbell and Rice Debate, speaking on the subject of baptism, he says:

The subject is here represented as in some way entering into the name, or into the persons represented by Father, Son and Holy Spirit.

We want to show you that when we interpret the commission as meaning that we enter into the Father, and the Son and the Holy Spirit in the covenant we make in baptism, it is the foundation on which we base triune immersion; and every man, properly

baptized, enters into a covenant. And when the Word says "baptizing them into the name of the Father," it shows that man is, in some way, in baptism, brought into relation with God as his Father; and "in the name of the Son" shows that he is, in some way in baptism, brought into a relation with God's Son as his Savior; and when he is baptized "into the Spirit," it is in the commission shown that he is baptized into a relation with that Spirit. And without these relations with each one of these divine powers, he can not be saved at all. Now we will read from Campbell again, on page 422 of the Campbell and Rice Debate. Campbell says:

No one can understand and enjoy the sublime and awful import of a burial with Christ, of a baptism into death, who does not feel that he is passing through a most solemn initiation into a new family; high and holy relations to the Father as his Father, and his God—to the Son as his Lord and his Messiah—to the Holy Spirit as his Sanctifier and Comforter.

We bring out these points, my friends, for the purpose of getting you to see that baptism is into the Three, in the sense, in the work, and in the power in which they are represented in the Gospel as being three. We present these Scriptures and these authorities to prove that such is the meaning, such the understanding of these learned men, that baptism is into three persons as well as into three names.

But we read further. In Scott's Commentary in Matthew on the commission you have the same thing:

To be baptized into the name of any one, implies in the person so baptized a professed dependence on him and devoted subjection to him.

Speaking of the commission, this is the interpretation or understanding of it that Scott gives, that when you are baptized in the name of one, it implies a subjection, dependence, and obedience to the one in whose name you are baptized. If it is in the commission, and you are baptized into the three names or into the three persons, it implies a dependence upon, and subjection to, and obedience to the teaching of the Three. Now, that we are baptized into the three names, or persons, that such is a correct understanding, we will read from Isaac Errett, as it is quoted by Bro. Quinter, pages 44 and 45:

It is the only act with which are associated the names of the Father, Son, and the Holy Spirit. The glory and the benediction of the Godhead rest on this ordinance as on no other—for in the peculiar place it occupies, it brings us face to face

with Deity in the threefold manifestations of Father, Son, and Spirit, and establishes new and permanent relations with the Father as *our* Father, with the Son as *our* brother and Redeemer, with the Holy Spirit as our Comforter, the earnest of *our* inheritance.

This is the great Isaac Errett, just admitting all that I have contended for in these two arguments, that the commission here represents that we are baptized *into the Father as our Father, and into the Son as our brother and Redeemer, and into the Spirit as our Sanctifier and Comforter.*

Not only Isaac Errett, but Hopson, another man of the same church. (I believe they belonged to the same church with the Elder here.) But Hopson, another man in the same church says:

Is it not strange, passing strange, that the Protestant parties in the land consider the acknowledgment of the Trinity an essential element of an orthodox faith, and an essential qualification for admission into an orthodox Church; yet will treat as a matter of inferior moment (speaking of it as a non-essential) a commandment of Jesus the Christ which is a clear revelation of his will concerning our duty, and the only one in all the Bible commanded to be done in or into the *names of Father, Son, and Holy Spirit?*

Here he has it plural, "NAMES OF FATHER, SON, AND HOLY SPIRIT." That is page 45 of Quinter. We read that to show you that Hopson, a learned minister in my opponent's church, says we are baptized into the plural number of the names presented in the commission. Again, another as great as either of them is O. A. Burges, of Indianapolis, of my own State. I believe he was President of the North Western University for a number of years. He says, "Immersion into the *name of the Father, Son, and Holy Spirit.*" And in referring to these he says: "The ordinance, therefore, must not only be immersion, but immersion *into these three names.*" That is on page 46 of Quinter. We will now read a quotation from page 47 of the same work. Here again it is a quotation from Lard's *Quarterly*, another leading man of the church represented by my friend. Speaking of the commission, he says:

Putting both of these passages of the Scriptures together we understand that the gospel is first to be preached; second, to be believed; and third, to be obeyed. We understand that our Lord, in naming these persons (yes, the divine persons) *into whose names baptism was to be performed*, followed the order of nature, and therefore he said, first, *Father*; second, *Son*; and third, *Holy Spirit*.

We read that to show you that he had it plural all the time, and baptism is into a plural number of names. I can read you the same thing in several books. I have this in several books, but I will read you from page 57 of the same book. I read you the language of Tertullian:

Accordingly, after one of these had been struck off, he commanded the eleven others, on his departure to the Father, to "go and teach (all) nations, who were to be baptized *into* the Father, and *into* the Son, and *into* the Holy Ghost."

DANIEL SOMMER'S FIRST REPLY.

Gentlemen Moderators, Ladies and Gentlemen:—I concluded last night, and the same thought is with me this morning, that in one sense I am in an unpleasant predicament. For if I treat Elder Miller with the severity that the developments of yesterday and the day before yesterday and that justice deserve, some will censure me for treating him too severely. And if I follow the impulse of my nature and treat him with leniency and with kindness and with courtesy all the way through, there is a danger that there will be some, at any rate, who will suppose that that is the result of weakness or timidity, and perhaps none would take advantage thereof sooner than Elder Miller himself. Certainly it is unpleasant in that respect; but nevertheless it seems to me that stern justice should be permitted to have her course, and that we should not allow the ordinary, tender impulses of our nature to prevent us on an occasion like this from investigating to the very uttermost.

I had yesterday to complain of some unjust imputations. And when the interrogation was made, as to what I meant by them or was incidentally mentioned, you will recall they would not receive my explanations. I referred to one utterance of the same GOSPEL which he claims to take to the uttermost, you will recollect; and that is found in 1 Cor. 2: 11: "For what man knoweth the things of a man, save the spirit of man which is in him." I claim to know what I meant by an incidental remark better than any other man. Elder Miller claims to know, it seems, better than I do.

That is not all. I say that is not all. But there was a further imputation that I have not proceeded in a logical way, and perhaps some drew the inference that I had never studied logic

because I did not talk about it. Years ago I studied Richard Whateley, and then I took up Sir William Hamilton's tremendous work on that subject. And the more I studied the more I found out that the more logic a man had the less capacity and time he had for the Bible, because we are all like the potter's vessel. We will hold so much and no more. If we are full of logic we do n't have much time for the Word of God. I remember the story of an old Scotchman who could not prevail on his son to turn away from novels. And he told him to get a basket and fill it with chips. The boy did so. Then the father said, "Fill it up with apples." The son said, "It is full of chips. Shall I take the chips out?" "No, fill it up with apples. Leave the chips in and fill it up with apples." "Father," the son said, "it is full of chips already. I can't fill it up with apples." The father said, "So my son, if you fill yourself up with novels, you have neither time nor capacity for anything else." So when a man fills himself up with logic, he has not much time or room for the Bible. There is this additional reason: whatever logic I have in me, I do n't believe in talking about it. In 1 Cor. 1: 20 we have this: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" A little further on we find this in the twenty-second verse: "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified; unto the Jews a stumblingblock, and unto the Greeks foolishness." I prefer to appeal directly to the Bible and leave lame, limping, halting logic in the rear. And if it did not get left yesterday, it never did.

With that much as a preliminary we come to take what is before us on this occasion, and that is the subject of Trine Immersion. I made but few notes. I do not know that I have any use for them; because every Scripture to which my respondent has referred I accept. He has just quoted that much of the Bible, that much of the creed which I accept, because we take the entire Book from beginning to end. I was thinking while he was reading, that the more he read the better. Let us have it. *Let us have it.* The more the better. We will find he has made some unjust interpretations, but let us have the Bible, because that is the creed we believe. As to his quotations we will have something to say about

them after awhile. But I will follow the same method of argument I pursued before.

I will call attention to what I will term my *Prohibition Argument*. And instead of trying to evolve something out of my own head or heart—some man-made statement, that I may have made or that was evolved out of some other man's head or heart—I appeal to the Book which says in Deuteronomy fourth chapter. We take it all, but you see where the authority comes in. I will read Deut. 4: 1: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." From that we turn to the last chapter of John's vision on the Isle of Patmos and read the latter part of that chapter, the eighteenth and nineteenth verses: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Between these two extremes we turn to Prov. 30: 6: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." I take then a Greek New Testament and read here in Matt. 28: 19 the very language which my respectful respondent cited. The words are "*eis to onoma*." And we find that "*onoma*" is in the singular number in the Greek. And consequently when he or O. A. Burges or Doctor Hopson or any other man on the face of the earth, professing to be a disciple or anybody else says "names," he adds to the Word of God the letter "s." The Greek does not say *names*, and nobody can have it *names* without adding to the Word of God, which is forbidden. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." That is our first.

Now we will hasten to what we call the *General Principle Argument*. And instead of trying to evolve something in a logical way out of our head or heart, we will turn to the nineteenth chapter of Matthew's account of the Gospel—not Matthew's Gospel,

but Matthew's *account* of the Gospel. Christ is speaking of the marriage relation. He says: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh." And then he lays down this general principle: "What therefore God hath joined together, let not man put asunder." No man can baptize into or in the name of the Father by one specific act, and then into the Son by another specific act, and then into the Holy Spirit by a repetition of the same specific act, without separating those names in the three acts and making it "names," and thus separating what God has joined in one name.

We next refer you to what we will call the *Perfect Revelation Argument*. Instead of trying to evolve by logic or some other method out of our own head or heart or something else an argument, we will turn to Paul's language in 2 Tim. 3: 16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Now just as certain as the man of God is thoroughly furnished unto all good works, no man of God will find any necessity for doing anything else or anything that is not furnished here. And what I want to say under this heading is that in the entire Bible from beginning to end, my respondent can not find a precept or example for doing any specific act in the name of the Holy Spirit as separate from every other name. There was not a miracle wrought in the name of the Holy Spirit in the Old Testament or New. We do not find the apostles did miracles in the name of the Holy Spirit as separated from the Father and Son. They did not say, "In the name of the Holy Spirit" I do this that and the other, unless it is found in this language in the commission; and as this is the language in controversy it can not be selected as proof.

We will turn next to what we will call the *John the Baptist Argument*. What is that? Why yesterday it was pressed upon me under another heading as to whether or not I regarded John's baptism as valid. Did John baptize? Yes. In Matthew 3 and Mark 1 we read that John came baptizing in the wilderness of Judea and in the region round about Jordan and Jerusalem. He came to prepare a people for the Lord. I believe he did his work

right. That was answer enough, or ought to have been. But because I did not say "Yes I do" in *logical* style, it was supposed I had not given a fair and square answer to the matter. But he has shown that he regarded John's baptism as valid. And if his life depended on it he could not show that John baptized in three names. John baptized before the Lamb of God was slain; even before Christ began his public ministry. Such being the case, John baptized not in the name of Christ, if he did in the name of the Father and Spirit; and he could not prove even that if his life depended on it. There is John's baptism which he regards as valid, without the name of Christ in it; because they were not to approach the Father in the name of Christ until the time came mentioned in John 16, and the latter part thereof. I will read the exact verse, although it was brought before you previously. Christ said, speaking of the time when the Holy Spirit should be given, verses 23 and 24: "In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask and ye shall receive." So you see the name of Christ was not authority even in the land of Palestine until after Christ commenced his public ministry. And yet my opponent would accept a baptism that could not have been trine, or "triune" immersion as he prefers to call it, because there was not the name of Christ to perform the second act in, even though there was the Father and the Spirit to perform the first and third in. And he could not prove, even though his life depended on it, that John did baptize in the name of the Father and the Spirit.

Quite a number of other arguments crowd upon the recollection. The next I will call *Translation Argument Number One*. I open this Greek New Testament and read the verse in which it is mentioned and I find here "*Poreuthentes oin matheteusate panta ta ethne, baptizontes autous eis to onoma tou Patros kai tou 'Uiou kai tou agiou Pneumatos.*" Now notice *tou patros*. No word is in the Greek for the preposition "of," but just the article in the genitive case, which simply expresses possession. It says "*Tou Patros kai tou 'Uiou kai tou agiou Pneumatos.*" "of the Father, and Son and Holy Spirit," and no word is there indicating that there should be a repetition of the word *onoma*. It is a rule in the Greek, Kühner's Grammar. (I saw it there a few years ago, but

did not think it necessary to bring in a Greek grammar with me, and do not believe it necessary now. For here is a company of Greek scholars who will verify what I say on that subject, and we have some lexicons to which we can refer.) What I was about to say is that when a noun not mentioned is to be supplied, in other words, when there is an ellipsis, there is either a relative pronoun or else the article in the neuter gender indicating that, as the rule says in Kühner's Grammar. Eph. 2: 8 is an illustration. There is a relative pronoun in connection with the article, as my memory serves me. But, however, there is the relative pronoun in the neuter gender confirming it or rather requiring a noun understood. Now, according to that rule, we would have to have an article here in the neuter gender, or a relative pronoun at any rate, for the purpose of showing there was an ellipsis which needed to be supplied. I open here a German translation of the New Testament and find that his position is correct on this very point. Matt. 28: 19. *Darum gehet hin, und lehret alle Völker, und taufet sie im Namen des Vaters und des Sohnes und des heiligen Geistes. Im Namen.* This translation has omitted the Greek particle *tou*. It is defective in that particular, but as it says *im Namen*—in name—it is still in the singular number. *In dem Namen*—I think another translation says. But here is the point in controversy. It says "*Des Vaters, und des Sohnes und des heiligen Geistes.*" The Father's and the Son's and the Holy Spirit's. That perfectly confirms the Greek which says "Baptizing them in the name," and then instead of the Father having the specific word "name" repeated, it says "In the name, the Father's, the Son's and the Holy Spirit's," and no word indicating that it is elliptical, and that the word "name" should be supplied. We are talking about the rules governing the Greek language. I know what the rules are regarding the supplying of ellipses in English, which is one of the most peculiar languages on earth. But the Greek is strictly grammatical, and the German is very much the same. And it seems to me that the last people on earth who should say "names" instead of "name"—a substitution by implication—are the people who originated in Germany, called the German Baptists. And they ought to have understood it, especially beginning in their period. They ought to have said, according to this it is not *names*, but it is in the singular, and then instead of having that there should be

a supplying of the ellipsis. It says "*Des Vaters und des Sohnes und des heiligen Geistes.*" *Verstehen sie?*

When we come to examine that, what do we see? Why the name that is there spoken of is the name of the Godhead unquestionably. And there is the Father and the Son and the Holy Spirit. These are the three names that constitute the Godhead. And if Hopson, of the Church of Christ, or any of these other gentlemen mentioned prefer to say "names," it shows that they have been studying *logic*, and spending their time on that instead of confining themselves strictly to what the Word of God says. I do n't know how else to account for it.

Beyond that, what have we? *Translation Argument Number Two.* This gentleman is an immersionist. So am I. He knows if the Scriptures are clearly and properly translated, the word "baptize" does not occur in the Book. "John came preaching the baptism of repentance." It should be the immersion of repentance. And wherever it is found in the noun form all the way through it should be immersion until we come to Hebrews 6, where immersions are spoken of. According to some of the best Bible expositors, those immersions referring to the washings under the law, and according to others referring to the New Testament—the baptism of water, the baptism of the Holy Spirit and the baptism of fire spoken of in Matt. 3: 11: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." That we therefore have without going to the Old Testament. But what does my opponent's position resolve itself into? It takes three immersions to make one. We will not allow the word "baptism," because he is an immersionist and so am I. It takes three immersions to make one, while in John's day it did not. He will accept John's baptism as all right. These people who contend for trine immersion say, it takes three immersions to make one immersion. Now we will have a necessity to refer to this again, and brush off the cobwebs that may be gathering and accumulating before we get through, or to throw off the wrong imputations that may be thrown upon it in order to prevent the people from seeing what the clear truth in the matter is aside from what is called logic. Logic! I will proceed and mention several other points.

Now I want to call attention to this which we will call the

Red Sea Argument. And in order to bring that before your minds we will ignore logic and the wisdom of this world and appeal directly to 1 Cor. 10: 1: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." They were baptized into Moses in the cloud and in the sea. I can see very clearly before hand, but I will not openly anticipate what the objections of my opponent will be. I want him to make them himself. Here was a baptizing in the cloud and sea. They did n't go through the sea three times nor through the cloud. It was unto Moses. I can see what objections will be reached here, but I will wait for them, and then we will have something interesting on them, because I think there will be a definition of *baptizo*—TO DIP REPEATEDLY. We will find something on that subject, and we are looking for it and are prepared. Here was the RED SEA BAPTISM called the immersion in the cloud and in the sea; and there was not more than one overwhelming according to the history of the case.

Next comes what I will mention as the *New Birth Argument*. We will turn back here in order to present that, and allow logic to go its own way. Here is John 3: 5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." I need not tell you that "born of water" means baptism. There is not a denomination in Protestantism but admits it. We may find a few twistical specimens that do not admit it, but we will admit it. What does the word "born" mean? The Savior was referring to what should be preached under the Great Commission, by which as an act of obedience they were to come into the kingdom of God's dear Son. What does birth mean in the animal or vegetable kingdom? It means A COMING FORTH. That is so, not only in English, but in Greek—A COMING FORTH. That much being clearly set forth, I do not suppose it will be questioned. Did not the Savior say, Except a man be born and born and born of water he can not see the kingdom of God? Because the birth is a coming forth. That is so in the animal and vegetable kingdoms. If

something is born it comes forth. You understand that. Such being the case, we have the Birth Argument which is directly the opposite of trine immersion, because we are born only ONCE.

Now I come to what we will call the *Burial Argument*. We will turn to Rom. 6: 4, and call your attention to what is there stated my hearers. "Therefore we are buried with him by baptism into death." Buried with him by baptism. That refers to what? To the Lord Jesus. The preceding verse says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Such being the case we are buried with him by baptism into death, or in immersion into death. He was overwhelmed in his death. We are overwhelmed in his baptism. He died for a remission of sins, and we are baptized for the remission of sins—in order to be relieved from past transgressions. He died for the remission of our sins once, and we are buried in baptism once with reference to the remission of our sins. So there is a Burial Argument.

Look a little farther and we come to Rom. 6: 5 which says: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." There we have the planting. How often was he planted and how often was he raised? Baptism was referred to. Perhaps my respondent will say, the baptism in the name of Christ referred to Christ's burial, and not to baptism into the name of the Father and Holy Spirit. You recollect what you heard yesterday about the cutting-in-two business. Now I hope we will not have any cutting of the commission into three parts. He objected to the just discrimination which was made, which he tried to make you believe cut the Gospel in two, and which was confuted at every point. I hope there will be no cutting of the commission in two or the formula of baptism and a making of one part refer to the death of Christ, and separating that part from the other.

There is something else that I want to mention before sitting down. I wanted to call your attention to something and I want to be sure about the use of a certain term. Like my learned brother Peeler I wanted to be sure of just one single word, and that was the word "induction." For I suppose you recollect yesterday that I was challenged to show a verse of Scripture that bore direct testimony. I refer to that, but not because I am not perfectly satis-

fied with the work of yesterday. I hope there will be no implication of that kind. I refer to this only as a principle. There were principles evolved and developed, and the principle was that my opponent was not willing to accept the logical reasoning which he claimed he was doing, and claimed both induction and deduction, and wanted to make a case, a case of positive testimony and law. He wanted the exact language of the testimony, which declared that the kingdom of Christ was set up on the day of Pentecost. He would not accept anything as being proven upon the principle of induction and deduction; nothing whatever. I challenge him to-day to show the Scripture which says that in order for a man to be baptized or immersed correctly or according to the Scriptures, he must be dipped or must be immersed THREE TIMES.

ROBERT H. MILLER'S SECOND ADDRESS.

Brethren Moderators and Christian Friends:—If I commence where he began, I commence where he quit. He began on yesterday's work (the setting up of the kingdom), and he quit on yesterday's work. Why is he going back there so much? What is the reason he is not satisfied to let it alone? But, as he said just before he sat down, he is appealing to his brethren to get help to-day on the subject that was up yesterday; and is now trying before he sits down to finish up where he failed yesterday. And he could not help saying that I was perfectly refuted at every point. What is the matter? He is uneasy about yesterday's work. He does not want to draw inferences. That does not need any inference. He said if he were as severe on me as justice required, that it would be bad. I thought he *was* rather severe when he compared me to a dog. [Laughter.] Do not laugh. I thought he was severe enough. But if he was not severe, I would like to know what he is when he chooses to be severe. I do not know that I should instruct him what to say; but, my friends, if I am unchristian or ungentlemanly, and he or any other man shows me that I am so, I will take it back at the first opportunity. But he can not scare me with this kind of talk; indeed, he can not. I hope he will not go back any more. If he does, you will think it is because he is not satisfied with the work of yesterday.

Here I have taken a note: He says if I did not get left yesterday he does not know anything about it. You may weigh that.

He came up with something a little like arguments. The first he came up with like an argument was *eis to onoma*. He said *eis to onoma* was singular. Now that is what we have in the argument on name. The *name* is singular. *Onoma* is singular, and that is right. What does his argument prove? It does not prove any more in the Greek than in the English. We think not. If it read the reverse, baptizing them in the names of the Father, and of the Son, and of the Holy Spirit, it would mean the same plurality. But this is baptizing them into the name, *eis to onoma*, into the singular name, one name. And what name is it? I expect every school-boy could tell me. It is the name of the Father. We do not need any learning or logic to show that. What did he make, then, in the way of argument about his *eis to onoma*? Simply what you have in English. And it is against him a great deal more than if it was in the plural.

He had a good deal to say about John the Baptist that we wish to refer to. When he referred back to yesterday, I suppose he thought he could do so with some encouragement, that he could fix up his work of yesterday by getting me into trouble. He said to-day that he thought I had him in trouble, but he would not want to get me into trouble. I do not want to refer to yesterday, as you know how that was. And now he asks me whether I will take John's baptism. You know I will. It was not worth while to ask the question. He knows I will, because God commanded it, and it came from heaven. The Lord Jesus Christ asked the question, whether John's baptism was from heaven or of men. The Jews, like my friend, would not answer. I will take it, because we are baptized into Christ. Jesus was manifest in it. How does he know John's baptism was not trine immersion? Some historians say it was. He said it could not be trine immersion, because John baptized before Christ came to him. But John came preaching. And what did he preach? That the Father sent him; that the people should believe on him who was to come, that is, the Lord Jesus, whose shoes he was not worthy to unloose; and preached that they should be baptized in the Holy Ghost. The Father, Son and Holy Ghost were all in John's preaching, for he came from the Father. He preached the Father and Christ and the Holy Ghost, and baptized. And I believe he baptized by trine immersion. Not without proof, but because the Bible is full of

the doctrine of the Trinity, from the creation to the end of Revelation. That is the reason why I believe so.

Another point he undertook to make when he went to the Greek, because it is in the genitive, and went to the German, because it is also in the genitive there. But he did not explain it. I am a wonderful man to try to explain things; and he did not explain it so you could see through it. It is plain that the genitive means the possessive in our form. We have it, "baptizing in the name of the Father, Son and Holy Ghost." But go to the Greek, and you have it in the genitive. You have to turn it around, baptizing them into the Father's name, and into the Son's, and into the Holy Spirit's. That is the way it is from the Greek, and in the German. Just put in the possessive instead of the objective like we have it in the English translation. How was it in the old Greek? There of course it was in the genitive; but here is the point: Does not the genitive of the Greek, putting it in the possessive form, make it stronger against him than even in the objective form, as in our common version? Baptizing them into the Father's name—it is singular. Do you not see that he can get no one into the Father's name without giving him a dip, in the singular? Now it is in the possessive, and the possessive of one name. It is the genitive, singular. The Father is one name, and they are to be baptized in the Father's name, and in the Son's, and in the Holy Ghost's. That is the way it is in the Greek. I want to have it so you can understand it. I do not understand the German as well as the Greek, and I do not know all about either. But I know enough to understand the Greek grammar and lexicons in the case given.

I can not see what he is after. There would be some argument in it if it was fairly understood; but, before we are done, you will find all the argument is on our side. You could not find a living Greek, for four hundred years after Christ, that ever said he believed the genitive teaches single immersion in the commission. I think I might say longer than four hundred years. I believe you can go six hundred years before you can find a living Greek that says that is the meaning of it. They all understand it in the genitive,—in the Father's name, the Son's name, and the Holy Ghost's name—and that it requires three actions. I would like to have him come down to close argument, because I would

like to have an opportunity to develop this subject and explain it. But I will return to my argument. I do not like to get around in the negative, and put him in the affirmative. I want to stay in the affirmative, and produce one argument after another.

I quit with the translation of Tertullian, I believe, on page 57 of Quinter's Trine Immersion. We want to go back there, because we want to say something which we did not have time to say before. Let us read Tertullian again, so it will come to your minds:

Accordingly, after one of these had been struck off, he commanded the eleven others, on his departure to the Father, to "go and teach [all] nations, who were to be baptized into the Father, and into the Son, and into the Holy Ghost."

Here is a man who lived less than one hundred years from the last apostle, and he says it is just as I have been trying to show you, that they were baptized into the Three as three, represented in the sense of three. Before we get done we will bring out more fully our position in regard to what he intimated in his last speech, that they were one, and because they were one he would have but one immersion. But we bring this up because we want to show you not only in Errett, Hopson, Lard, and Burges, learned men of our own day; but if we go back nearly one hundred years from the apostle's time and find the most learned men of that day, we see that they say the same as the most learned men of our own day. Is it not a consolation to a man, believing in his heart these grand ideas and truths, when he goes back eighteen hundred years and finds men who lived near the apostolic times holding the very same ideas and truths?

We now wish to give a quotation from what is called the Apostolic Constitutions. We do not know exactly the date, but we know they were very early, and they were the articles of faith in early times. I will read from page 58, a quotation from Chase's translation of the Constitutions and Canons of the Church:

If any Bishop or Presbyter do not baptize according to the Lord's constitutions, into the Father, and the Son, and the Holy Ghost, but into three beings without beginning, or into three Sons, or into three comforters, let him be deposed.

The point we want you to get out of this is, that these old Greek Fathers understood baptism to be an initiation into the Father, into the Son, and into the Holy Ghost. But we will read

further, from a learned man of Elder Sommer's own church; and that is Milligan, from our own State of Indiana. Speaking of the commission, he says:

The passage may therefore, without violence, be rendered into the English idiom as follows: "Go ye therefore, and make disciples of all the nations, immersing them into the Father, and the Son, and the Holy Spirit," the one God revealed in the Holy Scriptures.

There Milligan admits the same thing, that it is into the Father, and into the Son, and into the Holy Spirit. I will read again, from page 140, from Purvis in this same book of Quinter on Baptism:

It is very evident that the word *name* is to be understood as if it were repeated with the Son, and the Holy Spirit. For when it is said, "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," it is the same or of the same import as to say, "Baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit." If this is not the sense, what does *name* refer to? Or what is meant by it? If it does not refer to, or mean, the name of the Father, the name of the Son, and the name of the Holy Spirit, it would seem that the text should in part have read the very reverse of what it does; that is, it should have read, Baptizing them in the *name*, not of the Father, nor of the Son, nor of the Holy Spirit, but in the name that denotes the unity of their essence.

That is in line with his argument, showing that if it was intended that you should be baptized into a name that denotes their unity, the words should say so. But, the way it is worded, he understands and argues that it means to baptize them into each one of the names. We might refer you to more here, and we will refer you to them before we are done, but we want to get our arguments before him.

Our third argument is founded on *the meaning of the commission according to the rules of our language*. Now, his last argument was, you know, that we did not have it right; we ought to have it in the genitive—in the possessive. But I believe the genitive and objective as we have got it mean precisely the same, but the meaning of the commission, according to the rules of our language, is what we want to look at for a little while. The commission is given in this form, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." When we come to look at it carefully, according to the rules of our language: Go ye—ye apostles—go ye therefore and

teach all nations, baptizing them—"BAPTIZING" is an active, transitive participle. In our language a verb is made into a participle by the ending i-n-g. It expresses action that passes from the nominative to the objective, baptizing them into the name of the Father. The next point is the preposition "IN," IN the name of the Father. The preposition is first to join words together and show the relation between them. "The" is an article. It has something of the same nature in it to show the relation of name, but the preposition "in" is the important word, because it shows the relation between the pronoun "them" and name. Baptizing them into the name. This "in" shows the relation between "them" and name, or "them" and Father (if you take name out of the way, and they are baptized into the Father). Name is singular, as he says. *Eis to onoma* is singular. Baptizing them into the name, or in the name, the singular name of the Father. "Name" is a noun, the objective case, governed by the preposition "in" before it. In the name of the Father. "Of" is another preposition, following the word name, NAME OF THE FATHER. "Of" is a preposition, and shows the relation between name and Father. A preposition must show the relation between two words. That is its office. And it here shows the relation between name and Father, and shows this to be the name of the Father. Not the name as applied to or meaning somebody else, but the single name that means and designates him whom we call the Father, in the singular number. And OF THE SON. What does that mean? AND is a copulative conjunction. It connects words, but does not show the relation between them. "Of" is a preposition. It not only shows the relation between words, but it connects words. It connects the name "SON," the noun in the objective case, with some other word. It must do it. They not only ought to, but prepositions must connect words. This preposition "of" here must connect the noun Son in the objective case to some word gone before, and where will you get that word? You must have "name" understood before Son, else you have nothing that the preposition "of" before Son connects with Son, because the preposition "of" before Son must connect Son and some other word. What is it? Do not say name before Father, because you have once analyzed that as being singular, and said that was the name of the Father. You can not make that singular, the name of the

Son, because if you do you get it plural. Where are you going to get an antecedent for the preposition "of" before Son? You dare not make one of those already quoted and given by Inspiration as singular. You must have NAME understood. Then what have you in the commission? It is baptizing them in the name of the Father, and in the name of the Son, just as these authors say it means.

We give that as our analysis of the commission. So it is in regard to the Holy Spirit. This comes in our third argument. And now we wish to say to you that the grammatical analysis may not be so clear to you, if you have never studied grammar, but we want you to get something that is clear. We want you to get this idea, that good common sense is all you need to understand the Gospel. That is sufficient to understand it clearly, and that is going to be made the test. Now, we have shown you that we have an active, transitive participle. We have shown that there are three nouns in the objective case, governed by prepositions. If my friend will find inside of the Gospel, if he will find anywhere, that the same parts of speech, the active, transitive verb and participle, with the nouns in the objective, governed by the preposition, a copulative conjunction, as they stand here, if he will find it in the Gospel that means one action, I will surrender trine immersion. Is not that fair? But I want the argument in the early part of this discussion. If he will find the same parts of speech you have here, in the same connection, in the Gospel anywhere, that clearly means one action, I will surrender trine immersion, because I will have to surrender the foundation on which we base it. We base it on the meaning of the language of the Son of God. And if my opponent shows that same form that means one action, I will surrender. I hope he will make me that offer reversed, *i. e.*, that if I will find where it means three actions, he will surrender. If he does, he will find them plenty and plain. I desire to illustrate a little. Suppose I take up the New Testament, and I say I write my name in the book of Matthew. Now it is singular. In the book of Matthew, and of Mark, and of Luke. Do you not all know I must write my name three times? Every one of you in this house knows I must do that. Do not I use the same language in writing my name as in the commission? I might find any amount of such illustrations, which are clear and plain. Let me

make one. Suppose there is a family of three persons in this neighborhood—father, son, and mother. That is, in the same family there are three persons making ONE family. The son is twenty-one years old, and they all have a right in the farm. Suppose they wish to sell the farm, and by a power of attorney they appoint an agent, and give him authority to make the contract, and sell that farm; just as God the Father, and the Son, and the Holy Spirit had a great inheritance of eternal life, and appointed the apostles by power of attorney to say that they might give the right to that great inheritance to those who had come according to the law and will and the rule, and had made a covenant with God to accept it. When this attorney comes to sell the farm, and make the contract, and make it lawful, and make the deed good, does he not have to sign THE NAME OF THE FATHER, AND OF THE SON, AND OF THE MOTHER? He makes the one deed for the three names, but think of the language he would have to use. He signs that deed in the name of the father, and the son, and the mother. To convey the right and title, it must be signed three times. He signs it in the one name of the father, and then signs it in the one name of the son, and in the one name of the mother. Now is not it the same form of speech that is used in the commission?

My friend brought up an illustration which strikes me. He said in the tenth chapter of First Corinthians they were baptized into Moses, in the cloud and in the sea. Do you not see that “and” and “in” are the same form of speech used here as in the commission? Now if he can prove they were in the cloud and sea both at one time, he has me beaten in this proposition, and I will have to surrender trine immersion; because it says they were baptized in the cloud and in the sea. And if they were in both at once I am beaten. Did you ever read your Bibles, Ex. 14: 19 and 20? I hope you have. If you did, you found the cloud went and stood behind them, between them and the Egyptians, all night. Do you not see that, instead of getting something to beat me, he has got something to beat himself?

Suppose, again, when I purchased that piece of land, and had my deed, and the man who had the power of attorney had signed it, I wanted to bid this family farewell. I come around to shake the hand of the father, and of the son, and of the mother. Have not we the same expression used in the commission? After I

bought their farm, and they are going to move away, and I am going to move on, I bid them farewell, shaking the hand of the father, and of the son, and of the mother. Does not everybody know it requires a repeated action? Any little boy or girl in this house, ten years old, knows that it does. Talking about logic, I guess we have it about as clearly as we can make it. The language means that, as clearly as anything can. If he can find a place in the Gospel where he can clearly show it meant but one action, I surrender. And I hope he will give me that opportunity, and we will settle this question before we are done.

DANIEL SOMMER'S SECOND REPLY.

Gentlemen Moderators, Ladies and Gentlemen:— You see very clearly that I have not been here these two days for nothing. I have been not only further studying these questions, but I have been studying Elder Miller. I have had a right to do so. And as you noticed, no doubt, I intimated that I understood him, and that the reference I made to a former day's work, as debaters frequently do, was made to show the inconsistency of my opponent. But he would imply that I was not satisfied with yesterday's work. I anticipated he would do that. It is an old trick of debaters. I have read enough debates to know that. He is an old disputant; and hence has these little, twistical movements in order to make an impression. He said in reference to his treatment of me, that if I can show, or the humblest individual can show, that he has been unjustly severe, he will take it all back. I just thought of the old Scotchman. Said he, "I will yield any time when I am convinced; but I will give \$10 any time to find the man that can convince me." The last thing I would undertake on the face of this earth would be to convince Elder Miller of his having done me an injustice when he cast those reflections over me yesterday, and when he said, referring to the little incident I related yesterday, that I am not pursuing the right course. I propose to make him sick. If he wants any implication of that sort I can make him sick of it, and I do not think we will have any more of it. I do not intend to refer to it again myself, and I presume he will not.

I did n't get through with the arguments I wished to present when I was on my feet before, so I will take up another, and hereafter will give time to these notes. I have not many of them; and

those I have do not amount to much, as I expect to show in the first speech this afternoon.

If trine immersion, or "triune" immersion be Scriptural or right, there is not a body of people on earth who practice it. I call that the *Non-existence Argument*.

What does it take to constitute single immersion? Going down into the water, being laid beneath the surface, coming up out of the water. That constitutes single immersion. If "triune" immersion (as he prefers to term it) be necessary, that is necessary to be done once, and then to go down into the water, to be laid beneath its surface and come up out of the water the second time. Then go down into the water, be laid beneath its surface and come up the third time. But as I understand it is practiced—I have never seen it, but some of you have—the individual is taken into the water about waist deep, and then the head and shoulders are put under three times. The other part of the body, than that on which the head is, is just as much a part of the spiritual man, just as certainly as that our spiritual man is a representation of our physical man, and is in the likeness of the great God of the universe, in whose image we are. But that other part is only baptized once. Suppose I take a man and turn his heels into the air, and put his head and shoulders into the water once in the name of the Father. Would that be immersion? And twice, the name of the Son, or a second time in the name of the Son, and then a third time in the name of the Holy Spirit, and put the whole man under, would that be "triune" immersion? And yet it would be just that which is practiced with one exception. They put the lower part of the body under first, and in the case I instance, I would put the lower part of the body last. So if it were right and Scriptural, there is not a body of people on the face of the earth, who practice it, as far as I learn, because I never learned of a body of people that took the whole man in and out three times. And just as certainly as it is necessary for the man to be immersed three times, so it is necessary to take him out three times to get him in three times. That is to say, he should be taken down into the water three times and come up out of the water three times, and the entire man should be immersed three times. As for cutting this in two, and having about that much of him under, and putting him under face foremost, and the birth idea being to come forth—is that the

way you baptize? And coming forth into the kingdom backwards! I am not surprised that they read the Scriptures, as I intimated on a former occasion, with a veil over their face. Born into the kingdom BACKWARDS! Because it is in being born that we get into the Father and Son and Holy Spirit, as he says, and being born, meaning to come forth, it is *backwards*. It is BACKWARDS. It is BACKWARDS. And I lay this down and want your common sense to consider it, If trine immersion be correct, there is not a body of people on earth that practice it. I repeat, notwithstanding the unjust implications further carried on to-day. (I do not refer to what was formerly said, or rather as I intimated that I would not refer to that again, I will recall all that I said about unjust implications in this last sentence.) And I will now state this, that the inductive or deductive method of reasoning, whatever it may be called, is to state the truth, the fact, and then argue therefrom to prove the position. What we demand is that Scripture which says that in order to be immersed it is necessary to be baptized three times or immersed three times, or that Scriptural immersion or Scripture immersion (whatever you may see fit to call it) demands three dips. I demand the specific testimony to that effect, and that it shall be a clear matter of testimony and not require reference to grammars and various things of that sort, because the Word of God ought to be clear.

Now I want to mention this: According to the proposition which we are discussing, it reads, "The Scriptures teach trine immersion as it is observed in the German Baptist or Brethren Church." I want to call your attention to the fact that it reads "THE SCRIPTURES TEACH." What is meant by that bunch of books over there? Why read from Tertullian and all those? I could have raised a question right there, and we would have had some difficulty. These moderators would have had a question to settle right here, but I know what might have been said under those circumstances. We did not make any special agreement, and we might have consumed your precious time here just at this juncture. "*The Scriptures teach*—"THE SCRIPTURES TEACH"—that is the proposition. THE SCRIPTURES TEACH. When I affirm the Scriptures teach thus and so, you do not find me scampering over the different departments of profane history in order to prove what the Scriptures teach. I appeal directly then to what the

proposition requires. It is the Word of God, regardless of rules of debate or anything of that sort. We appeal directly to the book. He is on the affirmative. Why did he not confine himself to what the Scriptures teach, and not to what men's opinions have been on the subject. Tertullian was mentioned. He may spend his precious time in reading just as many of those authors as he sees fit. I shall ask the question as to what the Scriptures teach and press it time and again—as many times as are necessary. I will illustrate it by a case before a Justice of the Peace in Ohio some time ago. There was the case of a man trying to prove that another man had knocked a horn off one of the plaintiff's cows and knocked down the hip joint of another, and the plaintiff was suing for damages. There was a lawyer for the plaintiff who presented their case and examined the witnesses, and what did they prove? Why, that the defendant was seen driving the cattle. He was not angry, did not have a cudgel in his hands, but drove them up to the place where they belonged, and told the owner to keep them at home, and the next morning after they had lain all night in a stump field, one had a horn knocked off and one was hipped. After all the time was spent and the argument made (after spending a considerable of what we call "PRECIOUS time"), the man who was for the defendant said, "I just want to ask the court this question: Where is the testimony that connects my client with the damage done to these cattle?" So here, we call on him for his testimony which supplies the missing link between what those writers have said (whether they were writers of secular history or church history)—what they may say down along the pages after the great apostasy had commenced, and I shall insist on the missing link being given between them and the New Testament. And if he can not furnish it, his case is out as far as that testimony is concerned. I have seen men that talked with men that had seen George Washington. Does that prove that George Washington and I hold the same religious views? Or, as the illustration was brought up recently in a journal, that George P. Slade talked with men that had seen Alexander Campbell. Does that prove that George Slade and Alexander Campbell held the same position on the question of instrumental music in the church—Slade contending for it, and Campbell saying it was as much out of place in a congregation as a cow bell in a concert. We are calling for the

missing link. And if he takes your precious time and mine (and what ought to be precious time to him), reading what men have said down the pages of the history of the apostasy, when the mystery of iniquity, which commenced in Paul's day, was working out its course, he can do so. It is a waste of time as far as I am concerned, and as far as those who listen to right reasoning on this question are concerned. Because I propose to press the question of the missing link. When it was first mentioned by Tertullian he will find it was mentioned as an innovation. Remember that, my hearers.

Now I will spend the remainder of the time I have in looking at a few of my opponent's so-called "arguments." First Argument drawn from the three persons named in the Godhead. That is what we are contending for, the three persons in the "Godhead," and want to know what the word "name" refers to. He applies it to the Father, Son and Holy Spirit, but not one alone, because it is the name of the Godhead. The Godhead is made up of those three names, Father, Son and Holy Spirit. While I have it in mind I will say that with reference to his illustration of buying a farm through an attorney from father, son and mother, the question would arise whether a man is to buy the farm first from the father, and then from the son, and then from the mother? Do there have to be three separate deeds made—one from the father signed by the attorney, and another from the son signed by the attorney, and another from the mother signed by the attorney? That is what he will have to find if he is going to refer to illustrations among the things of the earth, earthy. You all know that one deed would suffice, that the one transfer would suffice. The sellers would not have to transfer it once, and then twice and then a third time to get the three names in it, because the three names in their unity hold the property. And when they are mentioned in the deed by the one acting as attorney or the one who has the power of attorney, and he signs as the attorney of the father and the son and the mother, why it meets the entire case. I heard something about my being on his side. What do you think of this? As for his talk about turning things back and forth, we will come to that after a little while, and see just how that matter stands.

As for Matt. 28: 19 and 3: 16 and 2 Cor. 13: 14, they are all the Scriptures he reads, and I presume he reads them carefully.

We will take the Scriptures (and the more one gets of them the better) and we will let lame, limping, halting logic stay on the outside. He says: "We believe the formula means three actions, and if only one, then we are wrong." How can he believe without testimony? He can pretend to believe without the testimony if he chooses, but I call for the testimony. That is the question. Where is the testimony to prove the proposition? He has referred to the formula and says he believes the language of the Scripture means three actions. Where is the proof of it. Go back to church history and you can not find the missing link between it and Scripture. It does not make any difference what uninspired men have said. The proposition reads, "the Scriptures teach," Whenever he gets outside of the Scriptures he is wasting your time and wasting mine. Along the pathway of the history that he is mentioning—which he has mentioned to-day—I can show you that they were baptized with salt in their mouths and in a nude state. And coming down to the history of the Greek church, which I hope he will mention after a while, we will have something interesting, because that is where I did make my notes. So you see how that matter stands with reference to the question as far as we have reached it. He read from Campbell's Christian System, Rules 3 and 4 of Interpretation. He said the scope of the context and parallel passages must determine. All right. We accept that, the scope of the context and parallel passages. We take the scope and parallel passages, not of these histories, but of the parallel passages as found in the Word of God. Take them and you will find that this is immersion—*immersion*—IMMERSION—SINGULAR. "The like figure whereunto IMMERSION doth now save us" is the language in Peter's Epistle. "Buried with him in IMMERSION." It is in the SINGULAR NUMBER, as we stated a while ago. If it was trine immersion, it ought to read buried with him BY IMMERSIONS and IN IMMERSIONS. And the question arises, why is it, if trine immersion was intended to be practiced, that a plural word was not used. "One Lord, one faith, one baptism." Or I will use the word "immersion," because he is an immersionist. Why does it not say "one Lord, one faith and three immersions" to prevent controversy on the subject. The context and parallel passages are to show this. The parallel passages, according to the rule of interpretation which he has adopted, are found IN

the Scriptures, and not OUTSIDE. When we refer to them, as I did, in one of the Arguments presented, we see clearly what the bearing is.

Glancing over these notes, so I may not neglect anything which he has brought forward, I find he says that, "John first came teaching that they should believe on his name. That is, on him, and that the New Testament teaches we should believe on the name of Christ, which means that we should believe on HIM." That is true. When it says we should believe on the name of the Father, the Son and the Holy Ghost, that means that we should believe on them. We do not mean to question that. We believe just as firmly in the Father, Son and Holy Spirit as he or any other person on the face of the earth can believe. I think he will find that we believe it more firmly than he does, because we accept it without having any Scriptures to conflict. And we find this passage does not say that there are three actions in baptism; and he has yet to find the Scriptures anywhere to show any separate act was done in the name of the Holy Spirit, separately from the name of the Father and Son. "Campbell on baptism, page 290," does not make any difference. But those are uninspired writers, even if some of them did say "NAMES." He IMPLIES names and they SAY names. He says, the idea, if it were in the plural would be more against him than against us. Does the plural only mean one? He may say "the names" mean three. If he would simply read the Bible he would not have any need for all that exposition of grammatical construction, and everything of that kind, and appealing to logic or rhetoric on the subject. All we have to do is to say "NAME," and as THREE NAMES, unquestionably it means the three names of the Godhead. My hearers, I suppose you could see the bearing of that. He quoted Gal. 5: 5 and 2 Thess. 2: 1. We admit all that. There is no trouble about that being IN the Father and IN the Son, and IN the Holy Spirit. We do not mean to question that; we admit the Scripture. There is only one Scripture on which we have any controversy thus far, mentioned by him, and that is the Scripture found containing the formula given in the commission. He says, if that fails he fails; or if we can show another Scripture like that, or containing the same words he will give up the argument. We have shown, according to his own illustration thereof, namely, in the purchasing of the farm

from the father, the son and the mother, through an attorney, that there did not have to be three deeds or three transferrings of the property which there ought to be, to carry out his idea. And unquestionably when we come to examine this matter all the way through, taking it as it stands, we will find that to be true with reference to everything else. I have not examined the Greek—I have not examined the original of the language which says, “they shall come from the east and come from the west,” as we have it over here in Matthew 8: 11: “Many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven.” I have not examined the original there, but there is a form of expression much like this. Will they have to sit down with Abraham and go out, and come in and sit down with Isaac, and go out and come in and sit down with Jacob—one sitting with each? Will they have to do anything like that, or resembling that? That would be an expression repeating the copulative conjunction. It is more common in the New Testament than any other book I have read. To make an argument out of it is nothing short of an absurdity. At this moment there occurs to me this in Matt. 7: 7: “Ask, and it shall be given thee; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” What do we find here? The “and” is repeated. The asking and seeking and knocking all refer to our obedience to the Gospel. We ask by obedience and seek by obedience and knock by obedience. But to say a man must ask, and go away and then come up and knock, why, you see that repeating the act after that manner, the copulative conjunction does not demand anything of that sort. But while I have time in the noon interval I expect to select sufficient illustrations to make my opponent ashamed; I hope so at any rate, or some of you ashamed for him, that he ever made any point on the repetition of the copulative conjunction “and” there. In the Father, Son and Holy Spirit; or in the name of the Father, Son and Holy Spirit is the way we would express it in English, although it is common to repeat the “and” when we come to the last of a number of things mentioned in the same connection. It is common for a writer to mention five, six, eight or ten different items without repeating the copulative conjunction. I have an illustration in the Script-

ures, notwithstanding what I have told you, that is in the same direction, but I will reserve that for a future occasion.

With this much before you, do you not see clearly, as I said before, that his arguments drawn from secular history or church history do not meet the case before us. They do not touch it at all. We might call in question the propriety of presenting these, and as far as his argument is concerned we might be in favor of all of them, and yet his arguments would be null and void unless he practices what he preaches, trine immersion, and I suppose he never really practiced it in his life.

Such being the case thus far, having examined this matter somewhat, we will move on just a little further. He says: "You know you take John's baptism. How does he know John's baptism was not trine immersion?" Christ said to his disciples, as I read in John 16, that hitherto they had asked nothing in his name, and his name was not the name that was used before he himself was anointed. And he was not anointed by the Holy Spirit until after his baptism. Coming out of the water, when the heavens were opened and the Heavenly Spirit descended like a dove, there came a voice from out of heaven, saying, "This is my beloved Son, in whom I am well pleased." If the name of Christ was mentioned before, the inquiry arises why was it not recorded? If we are silent where the Bible is silent and respect it, we will not assume anything of that kind. He asks, "How does he know John's baptism was not triune?" I ask, How does he know it was not a twofold immersion or how does he know that either the name of the Father or of the Holy Spirit was mentioned in John's baptism? He baptized and told them to believe in him who was to come. My opponent might go on and ask, how does he know this or that, as the man did who wanted to know of another where Solomon caught those foxes that he let loose in the Philistines' corn-field, and nobody could tell him—Samson I should have said. Though the man had said "I can answer any Bible question" he could n't answer that. He said "No sir, I can't. Because the answer is not found in the Bible, and it is not a Bible question." My opponent's questions are not found in the book and I don't know where he got them. That is not a part of the history. He asks questions as to whether I know this, that or the other. He is on the affirmative. If he accepts John's baptism, he must show it

was trine immersion, or else it follows that John did not baptize with trine immersion, and that it was not necessary then. And when we come to anything that took place before the commission, though Christ made more disciples than John, he is called upon to show previous to that, even in Christ's personal ministry, that he baptized by trine immersion, inasmuch as it was accepted, as he believes, on the day of Pentecost. And that was before Christ said, all authority was given him in heaven and in earth. And every passage which expresses, as he thinks, trine immersion, for which he is contending, will be found not to enjoin it.

We will look a little further at our notes. "The genitive means possession. The father is one name. And in the name of the Son is another name; and the Holy Spirit is another." Now I demand his authority for repeating those names. We do not want any inference or deduction or induction when we come to talk about this subject. It is a matter of positive testimony; and to bring testimony which itself needs explanation, and needs an English Grammar to make an exposition of it, that is very questionable testimony. We have to go before the world in the civil law with something more positive, more clear than that, and we are not allowed to bring them this, that or the other to explain the testimony. The only testimony found in the Word of God that bears directly upon the case, which he himself can claim; is that found in the commission. The other is simply collateral. We accept all Scriptures as equally true. But this is so abstruse and questionable that it needs he shall have a grammar and bring in rules of interpretation and so on, about the repetition of the noun.

ROBERT H. MILLER'S THIRD ADDRESS.

Brethren Moderators and Christian Friends:—I am before you to continue the discussion on my part; and I shall notice some of the arguments brought up and some of the points made by my opponent. I shall leave some of them, however, as they come up in my general argument, and they will be specially noted when we come to them. The first thing that I call your attention to now is, that we baptize a part of the man. He spent a great deal of time on that, as though there was something in it. When Philip and the eunuch came to a certain water, they went down into the water, both Philip and the eunuch. How far? I do not know.

And after they got into the water Philip baptized him. I suppose they must have waded in, and he baptized him. Whether he applied baptism to that part that went into the water before the baptism was performed or not, I leave him to settle all those difficulties with Philip and the eunuch, and then mine will be settled; I leave that to him. We go down into the water, and whatever baptism is required, that we perform just as they did when they went into the water.

The idea of being born into the kingdom by forward motion he refers to. You know, when you bow into the water forward, you must come out backward. If we go in backward, we must come out forward. One half is into, and the other half is out of, and we stand just alike as to what we do on that subject, except that there is a little reverse in the position, kneeling instead of standing up. But this we made a special argument, which I want to discuss more fully under the head of burial. I want to call one thing to mind, because it touched on an important point in the argument. I am contending that the meaning of the language used in the commission requires three actions. Of course, if it does, we are right. If it does not, we are wrong. Everything hinges on the meaning of the language of the Scriptures, as to what it teaches. To illustrate that, I brought up a figure or example about the father, and the son, and the mother, one family owning a farm, and they authorize an attorney to sell the farm, as Christ authorized the apostles to go and baptize. They authorize an attorney, and he sells the farm, and, when he comes to make the deed, he must sign the name of the father, and he must sign the name of the son, just the same as he did that of the father. And he must sign the name of the mother before the deed is good. His reply was, that they could make one deed as well as three. I did not say a word about three deeds. I did not think about three deeds. The point I made he never touched. He can answer something else better than he can the argument, and that is, that the name must be signed three times: the name of the father, and the name of the son, and the name of the mother. They must all be there to make the title good.

Then I made another point in that transaction, using the active, transitive participle. When they bade that family farewell, they did it by shaking the hand of the father, and the hand of the

son, and the hand of the mother. Everybody, I said, would know that they must shake hands three times. Another thing I referred to, writing my name in the book of Matthew, and of Mark, and of Luke. Everybody knew I must write my name three times. But my opponent passed it, except one point, and he twisted that out of shape, because he could not answer it. Now, one deed with three names in it, signed by the attorney, is what we demand. Another thing I noticed in his reply to me in regard to the matter is, that he used the copulative conjunction "and," and says I build on that. You may repeat the conjunction "and," but it does not imply, necessarily, a new predicate. It does not imply a predicate every time it is used, but I do not build on the conjunction "and." I build my argument on the preposition, the conjunction and the definite article that are there used, and not upon "and"; because, I told you, the copulative conjunction did not show the relation between the words, but the preposition did, hence we build it on the preposition. When he answers, see that he answers the argument I make, and that he does not twist it off on to something else, to the conjunction that I did not build on at all.

Another thing, and I will pass on. He says immersion is singular; that baptism is Greek, and when it is translated it ought to be immersion, because immersion is singular. Immersion is Latin and baptism is Greek. Baptism is a Greek word anglicized, and immersion is a Latin word anglicized. If you want to take the English word you would take dip. *Baptizo* and *bapto* are Greek words. When we come to the meaning of them, we get it in the English dip, because dip is an English word. I have not half as much use for immersion as for baptism. I believe that to put it immersion is a bad thing, because it is swapping off the Greek to take a word of more modern origin, and contracted meaning, from the Latin, and that is the reason I object to it.

Another thing he says in his speech, "one Lord, one faith, one baptism." We will reply to that in a special argument. I do not want to spend time replying to everything he said, because he said some things that were rather too small for us to spend much time on, seeing life is so short. When he spoke of John's baptism, after he had declared John did not baptize by trine baptism, I told him I wanted to know how he knew. He said he was in the negative, and not the affirmative. But I think he ought to

bring forth some kind of an argument to prove what he says, and that we should not be compelled to take his assertion alone.

Now I return to my arguments. I had given you one example, I believe, from John 3: 5, and now we will turn to Mark 9: 22: "And oftentimes it hath cast him into the fire, and into the waters, to destroy him." Here, when a man came to Christ to have his son healed, he talked about his afflictions. "Oftentimes it hath cast him into the fire, and into the waters." That must be two actions, because you can not get a man into the fire and water both at once. Now turn to Mark 5: 14: "And they that fed the swine fled, and told it in the city, and in the country." There we find the same parts of speech. We know that to tell it in the city was one thing, and to tell it in the country would require repetition. I want to get before your minds some more of our arguments. He said, you noticed, that he might have objected to what we were bringing up, of the testimony of Tertullian, because it was not in the Bible. Did you notice that he went to the Greek and to the German language to get the genitive case in the commission, which we showed was against him? That is going to evidence that is not in our version. I go to the Greek Fathers, who have learned and studied the Greek language in their native tongue, to get their understanding, their knowledge of the grammar, their minds about it. I only do what he does, only I will do that, and a good deal more probably than he did. Now, I read from Justin Martyr to show you this point. It is important in this discussion, as I have repeatedly said, that we should get the meaning of the commission, according to the rules of the Greek grammar. When I analyzed it, and the ellipsis is supplied, it required that it read, "baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost." I brought a number of witnesses to prove that, and now bring Justin Martyr, because he lived very near the apostles' time, about the middle of the second century, and was born about the time the last apostle died. We go to him to get what he says, and he tells how they baptized. I will read at some length from him, so you can get all he says on the subject. It is page 280 of Quinter:

There is pronounced over him who chooses to be born again, and has repented of his sins, the *name of God the Father* and Lord of the universe; he who leads to the laver the person who is to be washed calling him by this name alone. For

no one can utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with hopeless madness. And this washing is called illumination, because they who learn these things are illuminated in their understanding. *And in the name of Jesus Christ*, who was crucified under Pontius Pilate, *and in the name of the Holy Ghost*, who through the prophets foretold all things about Jesus, he who is illuminated is washed.

Now, we go back to him because he lived so near the apostles' time. To show you the fact that away back there, among the earliest Greek Fathers, they understood the commission to read just as we read it to-day, and ought to read it, to give the full meaning and idea of what the Greeks practiced in their baptism, I now read from Robinson, page 534. I read for the same purpose in Robinson. Giving us the form of baptism in the Lutheran church, he said:

The naked head of the child is held over the font, and the priest pours water three times over it, while he is pronouncing the usual baptismal words, pouring once in the name of the Father, a second time in the name of the Son, and a third time in the name of the Holy Ghost.

That was the practice in ancient times, in the rituals of the church many years ago. Page 101 of Robinson. Here is the Greek and Roman form of baptism in that age when baptisteries were common. He gives a form of baptism:

Then the archbishop said to the cardinals, Baptize them in the name of the Father, and of the Son, and of the Holy Ghost. One cardinal said, Peter, I baptize thee, dipping him once in the name of the Father, and dipping him a second time in the name of the Son, and dipping him a third time in the name of the Holy Ghost.

We refer to that to show you that our practice is not gotten up in Germany, or in the United States, but is founded on what was the practice of the church from the very first.

Our fourth argument is drawn from the fact that the Greek and Latin Fathers understood the commission to teach trine immersion. This argument we bring forward to show you that the Greek Fathers, all of them (and when it comes his turn I want my friend to meet the argument, and I make it as strong a one as I am able to by emphasizing it) spoke in the language in which the Scriptures were written, and in which the Gospel was written. They wrote and spoke in their mother tongue, the same language that the apostles wrote and spoke in, the same language in which the Gospels are written. When we come to the Greek Fathers,

and see the language they used, and determine the meaning of that language by the Greek Fathers themselves, can we not do as well, and follow the same principle that he was trying to use in getting the meaning from his Greek genitive, and from his German? These Fathers were older, and lived back nearer the time when the Scriptures were written, and the time when the language in which the Scriptures are written was a living language, than any others. Let us try to get their meaning. I will read from Chrysostom, in Bingham's *Antiquities*, page 450. Here is Chrysostom, one of those ancient Greeks, who makes it a part of their practice, for he says:

Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Theodoret was of the same opinion, for he charges Eunomius as making an innovation on the original institution of baptism, delivered by Christ and his apostles, in that he made a contrary law that men should not be baptized with three immersions, nor with the invocation of the Trinity. But only one immersion into the death of Christ. Pope Pelagius brought the same charge against some others in his time, who baptized in the name of Christ only with one immersion, which he condemns as contrary to the gospel command given by Christ.

We will refer to more of the Greek Fathers:

In like manner Cyril of Jerusalem and the author of the *Questions upon Scriptures* under the name of Athanasius. Thus Pope Leo among the Latins: "The trine immersion is an imitation of the three days' burial, and the rising out of the water is an image of Christ rising from the grave." 2: Another reason was that it might represent their profession of faith in the Holy Trinity, in whose name they were baptized. St. Austin joins both reasons together, telling us there was a twofold mystery signified in this way of baptizing. The trine immersion was both a symbol of the Holy Trinity, in whose name we are baptized, and also a type of the Lord's burial, and of his resurrection on the third day from the dead.

We have read from these ancient Fathers to show you not only what they say, but also the strong evidence in favor of trine immersion from the manner in which these Greek Fathers understood their own language. Now, I asked him, and, in fact, I challenged him to find one single Greek Father in ancient times, who understood the Greek as teaching single immersion, who understood the commission as he understands it; because the Greek Church, as all of us know, baptized by trine immersion always, even down to our own time. A few of them have admitted sprinkling, but have it trine sprinkling. I call attention to what Camp-

bell says, page 200 of Campbell on Baptism, speaking of the Greek Church. He says:

The Greek portion of the church never to this day has given up the primitive practice. This, too, is an argument of more weight than even the numerical magnitude of this immense section of the church. It is not merely the voice of many millions, but the voice of many millions of *Greeks*;—of men who knew what Apostles and Greek fathers had written; who needed no translators, nor scholiasts, nor annotators, nor historians, to read them lessons on the primitive practice or on the meaning of Christ's commission. Some seventy-five or a hundred millions of such vouchers on a mere question of fact, qualified as they were on the mere principle of human authority, would outweigh the world.

Campbell brings this Greek Church, seventy-five or one hundred millions who speak and write in their mother tongue, the very tongue in which the New Testament was written; seventy-five or one hundred million vouchers, qualified as they were, outweigh the world, so far as testimony as to the meaning of the Scriptures, or the meaning of the commission is concerned. Now, I challenge my friend that, here arrayed against him are seventy-five million witnesses in their own mother tongue standing against him in faith and practice. And he can not find a single one among all of them that says otherwise. I now read from a Baptist, Cathcart's Baptism of the Ages. Speaking of baptism, he says:

Trine immersion was the practice of the Christians from the end of the second century to the close of the twelfth century.

Notice, from the end of the second century to the close of the twelfth century. The proof of this statement he says is OVERWHELMING. Mind you, he is a Baptist and is writing a book against trine immersion, and says this. We bring it up to show you the admission of an honest historian in regard to facts that, at the close of the second century, the proof is OVERWHELMING that the practice of trine immersion was almost universal. A few exceptions, and probably the only ones were sprinkling and pouring. I read from the same authority, page 200. (I believe the other quotation was on page 16.) Speaking of the council of bishops, he says that in the year 256 the men who were of that council lived, some of them, in the second century. This was about the middle of the third century, only 256 years after the birth of Christ. He says:

In that part of the world, as early as the end of the second century Christians were numerous. In the middle of the third century a council was held at Carthage to settle the controversy then raging about re-baptizing heretics. The council was composed of eighty-five bishops. Each bishop gave his opinion, and Cyprian recorded each declaration and numbered it. He was the leading prelate in the council, and gives his opinion last. Monnulus, bishop of Girba, was the tenth speaker, and the following is his deliverance as translated by a learned Episcopalian: The true doctrine of our Holy Mother, the Catholic Church, has always been with us, my brethren, and especially in the article of baptism and the trine immersion wherewith it is celebrated, our Lord having said, Go and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Ghost.

Here is a council of eighty-seven bishops, a little over one hundred and fifty years from the death of the last apostle, and a number of these men were born less than one hundred years from the time of the apostles. And in that council Monnulus got up and made the declaration that trine immersion had always been with them; that it was the practice of the Catholic Church, not only handed down from the apostles, but founded on the commission. When he says the Catholic Church, he does not mean the Roman Catholic Church. There was no Roman Catholic Church then. The division did not take place for several centuries afterwards. It was the Catholic Church, and catholic meant universal. It was a universal church, and when he says the Catholic Church, he means the universal church, both Greeks and Romans. We want you to note the testimony of men standing there in that company of learned bishops and making that declaration. And then Cathcart goes on to say that after Monnulus there were seventy-five men who spoke, and not one of them contradicted his assertion. What an evidence of the universal practice of the church have we now before you, back at least to the close of the second century!

I will read again from Bingham, page 482, the words of Tertullian. Tertullian refers this to the institution of Christ. He says:

The law of baptizing was imposed and the form prescribed, Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. In another place he says Christ appointed baptism to be administered, not in the name of one, but of three, Father, Son, and Holy Ghost. Therefore we are dipped not once, but thrice.

I now read from the Apostolic Canons, same page of Bingham:

The Apostolic Canons order every bishop and presbyter that shall presume to baptize any other way than according to the command of the Lord, in the name of the Father, Son, and Holy Ghost, to be deposed.

We want to get the facts before you. You know hunting these histories takes a little time, but we want to get the facts before us as clearly as we can, so that you may have the arguments, if there are not so many words. (The Moderator then called time.)

DANIEL SOMMER'S THIRD REPLY.

Gentlemen Moderators, Ladies and Gentlemen:—I will again read the proposition: "The Scriptures teach Trine Immersion." I do not know why Elder Miller calls it "triune" immersion. I have not found that out yet. I do not know whether there is any difference or not. "The Scriptures teach trine immersion as it is observed in the German Baptist or Brethren Church." The SCRIPTURES teach that. How? As it is observed in the German Baptist or Brethren Church. How do they observe it? They go down into the water once, kneel down as I understand it, put the head and shoulders under the water three times in the name of the Father, Son and Holy Spirit. That is the way it is practiced, and the proposition says, "as it is practiced in the German Baptist or Brethren Church." The proposition says "the SCRIPTURES teach" that. Do not forget that such is the proposition which my opponent affirms, and do not forget that notwithstanding all these documents, the introduction of which is permitted in order to avoid what might be a wrong inference on the part of some, that we wanted to cut off something. But we dispose of them all just with the one statement, that he can not supply the missing link between those writers and the apostles. As he sat down I turned to 2 Thess. 2: 7 and onward: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be

damned who believe not the truth, but had pleasure in unrighteousness." That mystery of iniquity which thus developed began to work in Paul's day, and after the last of the apostles it worked more rapidly.

The Christian church has been referred to and what Alexander Campbell said, as though he acknowledged the primitive practice was trine immersion. He was talking about immersion, looking over the entire field, and so far as the Greek church is concerned, probably my notes will be in order, as it now occurs to me. And when we come to look at the matter we find, on page 280 of a book that is now extant and some of you have it in your homes, that "the Greek church do not baptize their children until three years old or over." That comes very near infant baptism. "They give the sacrament immediately after baptism." They feed it to the children. "They pray for the dead;" according to the Roman Catholic idea in that respect. "They practice the invocation of saints." Do you know where that commenced? We read of it over in the sixteenth chapter of Luke's account of the Gospel. My Book opens at the place. The rich man was in the unseen world. The common version says "hell." He said "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." So, invoking the saints began in hell or in torment; and that is one of the practices of the Greek church to which this gentleman has made reference in order to prove what the Scriptures teach. Unfortunate testimony, gentlemen! They practice the "invocation of the saints." They believe in "predestination." They believe in the doctrine of "consubstantiation" or union of the body of Christ with the sacramental bread. "The Greeks have few nunneries, but a great many convents for monks who are all priests." Going to them for testimony? Now I press Elder Miller with this question. He has arrayed the works of learned men, and with the exception of those who have written in modern times, these authors wrote in the midst of times when the corruptions were rapidly accumulating which resulted in the development of the man of sin, that Wicked one, of whom we read in Thessalonians, and other Scriptures speak of him who exalteth himself above all that is called God; in other words, the Pope of Rome. He understands this was along the path of apostasy and

among the things that resulted in the establishment of the Pope the latter part of the sixth or beginning of seventh century. And when he comes to my making mention of certain things he informed you that I go to the Greek and German. I go to the language in which the New Testament was written. He acknowledges that we have the text correctly from which the common version is made. And consequently I come here with the common version of the Bible and with the Greek New Testament and the German New Testament. Consequently I come with the Bible. The cause which I plead does not need anything more than that. But look at that. The Old Testament says way back here in Isaiah—I feel like turning to the chapter and verse and I will see if we can not find it. It is the thirty-fifth chapter, eighth verse: “And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.” If that way was to be so plain, what is the need of that array of human documents made by uninspired men along the pathway of the outworking of mystery of iniquity which began to work in Paul’s day. And yet I challenge him to furnish the missing link between Tertullian or whoever wrote (or whoever made the general statement which in a drag-net style intended to refer back to the apostles like that board of bishops) and the apostolic writings. And what about that board of bishops? Why it was in that board of bishops—I am not quite certain, but I will tell you to-morrow if they were the African bishops, but it was in that time that sprinkling was decided upon or infant baptism. I will investigate that and have the exact testimony before you to-morrow. Those corruptions were accumulating, and what kind of a cause is that which needs to go back to the days of corruption after the apostles had stepped off the stage, and the mystery of iniquity had begun to work on the minds of the people and their speculations concerning the Trinity had commenced? What kind of a cause has he to go back there and pile up and *pile up* and PILE UP the documents in order to substantiate it?

That much before you, we come to something else we want to bring before your minds. All truth is harmonious. Wherever you find the truth, every other truth will be in harmony therewith. And if the commission means three dippings we insist he should

have that in the Greek. We take the participial form and make the dipping. First of all in Mark 1: 4 we should have: "John did baptize in the wilderness, and preach the dippings of repentance for the remission of sins." Why did not he say the dippings? Turn from that to Acts 1: 22. (I am afraid my old Bible won't stand until I get through with this debate, because I always go for the Bible on these questions and not for anything else.) I read this: "Beginning from the dippings of John." Is that it? No. "Beginning from the dipping of John." John did not practice dippings but DIPPING, if we must have that Anglo-saxon word. Turn from that to Acts 10: 37 and what do we find there? "That word, I say, ye know, which was published throughout all Judea and began from Galilee, after the dipping which John preached." It ought to be DIPPINGS if he practiced trine immersion. We turn from that to Acts 18: 25 and there find the following: "This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the dipping of John." Singular number still. Take Acts 19: 3, 4 and there we read: "And he said unto them, Unto what then were ye dipped? And they said, Unto John's dipping. Then said Paul, John verily dipped with the dipping of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were dipped in the name of the Lord Jesus." Where are your DIPPINGS? I go for the Bible. The proposition says "the SCRIPTURES teach." What do they teach on this subject? We turn to Rom. 6: 3: "Know ye not, that so many of us as were dipped into Jesus Christ were dipped into his death? Therefore we are buried with him by dipping into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Therefore we are buried with him," not by DIPPINGS, but "by dipping into death." From that we turn to Col. 2: 12 and there find the following: "Buried with him in dipping;" and one of those authors there (pointing to Elder Miller's books) says that the trine immersion is to represent Christ's three days in the grave, and here says Paul: "Buried with him in dipping wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The threefold act is to represent

Christ three days in the burial, instead of having it come from the three names. So one of his authors presents that either as his main idea or additional and collateral idea; and what does it all amount to? It is along the pathway of the apostasy. The working of the mystery of iniquity had commenced in Paul's day, and it continued to work.

From that we go on to the language found in Eph. 4: 5: "One Lord, one faith, one dipping." Why don't they say DIPPINGS—have it in the plural form just once? All truth is harmonious. We do not find it in the plural once. Turn from that to Heb. 6: 2, which I mentioned previously so that you may not be surprised. "Of the doctrine of baptisms, and of the laying on of hands, and of resurrection of the dead, and of eternal judgment." Examine the context here and we see clearly to what it refers. When we come to examine John he speaks of three baptisms; but what are they? The baptism of water, the baptism of the Holy Spirit and of fire. That can not be used in the direction I have intimated. There is not one fragment of testimony to support trine immersion.

From that we turn to 1 Peter 3: 20. Speaking of the spirits in prison he says: "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." How often did they go into the ark and come out. He says: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." So here is the language: "The like figure whereunto even dipping doth also now save us," as he insists on the Anglo-saxon. Take the book from beginning to end and you will find there is not a single statement in harmony with his interpretation of the commission. And where it is baptizing, it should be BAPTIZINGS, in the plural, when you come to the participial form, in order to make all truth harmonize. The idea of having three immersions to constitute one immersion, three dippings to constitute one dipping! All we have to do is to present it to the common sense, and the common sense of mankind will reject it. It was only along the pathway of the mystery of iniquity, when men began to speculate about the trinity, that we come across this trine im-

mersion; and they are co-extensive. They are found right along as a rule in the same period, if not in the very same chapter of ancient history. And it was when people were speculating about the essence of the Trinity and such things that they began to say: "Yes, we will have to perform one act in the name of the Father, and one in the name of the Son, and one in the name of the Holy Spirit."

Now, friends, I suppose I ought to give a little attention to these notes here. Instead of at once calling your attention to them, there is one statement which I want you to bear in mind. He said here, "I write my name in the book of Matthew and of Mark and of Luke." Is that an illustration? And here are these other illustrations, the shaking hands illustration, the writing name illustration, the deed illustration. I exposed the fallacy of the deed illustration. I know he made the point about the writing of the name three times, but did that make three separate acts? Did the writing of the name of the father and the son and the mother make three separate acts? We repeat all three names when we baptize people into Christ. Any one knows it is a single action, although there is a repetition of the names. So that is certainly in our favor. If an illustration of that kind is worth anything, it is exactly like what we practice. The three names are repeated in close succession with each other in connection with the same document, and that one document is to make the transfer of them all together. They are of the same company. On the same principle you see clearly that we baptize into the name of the Father, Son and Holy Spirit with the same act, and then lay them beneath the water; or as I prefer, as I begin to repeat the formula I begin to lower the candidate and thus suit the action to the words and baptize into the name of the Father and the Son and the Holy Spirit, and have it all done at the same time, or as we say **SIMULTANEOUSLY**. When that is done, what? We have the three names and one action, just like the three names in one document. But it is absurd to try and form an idea of the Godhead in three separate actions. He that hath the Father hath the Son. He that denies the Son denies the Father. There was one great craze in ancient times, after the days of the apostles, when men began to speculate—when the Greeks and Romans with their

profound philosophy and filled with their conceit tried to evolve out of their heads and hearts just conceptions or full conceptions with reference to the great God of the universe, his Son Jesus Christ and the Holy Spirit. They were endeavoring to analyze, and went into metaphysical theology, and that was one of the secrets of the rapid progress of the apostasy. He is going back there to show that trine immersion ought to be practiced in the latter part of the nineteenth century when men ought to know better than to speculate about the Godhead; because the finite mind can not comprehend the infinite, and ought to bow to the infinite. So it is absurd to talk of framing an illustration of the relationship between the Father and Son and Holy Spirit. And the more he manufactures the more I will turn against him. The shaking of hands business and everything he has brought up here, when it is analyzed you will find it is all in opposition to him.

My opponent said before noon, "If my friend will find inside of the Bible the same form of expression as in the commission, and show that it means one action, I will surrender trine immersion, because I surrender the foundation." I see my notes refer to Luke 9: 26: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Now notice when the Son of man shall come in his own glory and in his Father's and in the holy angels'. I was not satisfied with the English and I turned to the Greek and found the very same form which we have in Matt. 28: 19, wherein the formula of the commission is given. I will read this: "*Hos gar an epai schunthe me kai tous emous logous touton ho huios tou anthropolou epaischunthesetai, hotan elthe en te dokse hautou, kai tou patros, kai ton hagion aggelon.*" *Hautou* you will find in this is translated "his own" which is the same as OF HIMSELF. I will read that again: *elthe en te dokse hautou* and leave the *hautou* out, which is translated "his own" and it is simply *en te dokse*. Here comes the similarity of the language: *kai tou patros kai ton hagion aggelon*. There is this difference in the last case that "angels" are plural, while the article here is plural instead of singular. But we have a repetition of the copulative conjunction and a repetition of the article here which is translated "of" in the English. Not a particle of difference. Here is the Father and

the Son and the HOLY ANGELS instead of the HOLY SPIRIT, but, it is the same form of expression exactly. I will risk my reputation as a Greek scholar on that, for there are Greeklings on that side of the question, and Greeklings here on my side.

I will turn to Matthew and you will see the similarity in the sound to this which is not in the commission. Matthew twenty-eighth chapter. *Baptizontes autous eis to onoma tou patros*. "In the name of the Father." That is what we are dealing with. *Kai tou huion kai tou hagiou pneumatos*. So then we have of the Father and of the Son and of the Holy Spirit. Here we have the statement in Luke 9: 26 *kai tou patros, kai tou hagian aggelon*. That is concerning the Father and the holy angels. In Matthew we have *eis to onoma tou patros kai tou huion, kai tou hagiou pneumatos*. The very same, excepting as I said the reflexive pronoun is used. The one is with reference to the Father and the Son and the Holy Spirit, and the other is with reference to the Son and the Father and the holy angels but the form of the Greek is just the same.

Now what did he say? He said, "If my friend will find inside the Bible the same form of expression, and that it means one action, I will surrender trine immersion." But he says, I will not because it hurts the case. The book says: Luke 7: 26: "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels," referring to one act. For he is not going to come first in his own glory, and then go back and come in the glory of the Father, and then go back and come in the glory of the holy angels. We have a reference here to Mark 8: 38: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." So you see it is the one coming. He is to come again; not THREE TIMES but ONCE. When he comes in his own glory and the glory of his Father and the glory of the holy angels, there is the same form of expression; and it refers to the one coming, and consequently one act. If my opponent will stand to the declaration he made, he will put those books in his valise as far as this question is concerned and surrender

fairly, and such of you as have confidence in me will regard him as having failed in case.

He said with reference to the commission that he did not build on the "and" but the preposition "of." There is no need of the preposition "of." There is only a matter of choice. You read it there in the German and it is baptizing them *Im Namen des Vaters und des Sohnes und des heiligen Geistes*: "In the name, the Father's, the Son's and the Holy Spirit's." He builds there upon a preposition which is only a matter of choice with the translator, and there is nothing in the Greek demanding it. He builds upon something that is A MERE MATTER OF CHOICE. Do not forget that.

He said, "Some things are too small to reply to as life is too short"—quoting what I endeavored previously to impress on him. I am very glad that he has learned this much in the discussion. I feel hopeful now with reference to the future, that there are some other things he may learn also; even though as I told you, when Harvey discovered the circulation of the blood, there was not a physician over forty years of age in Europe who would accept it. We expect when men get old, as a rule, they will not change. But nevertheless it is a part of a philosopher to listen and to learn so long as he feels satisfied and his friends feel satisfied that he has a sound mind.

ROBERT H. MILLER'S FOURTH ADDRESS.

Brethren Moderators and Christian Friends:—I arise before you again, to continue the discussion. I feel that there are some things which have been said that deserve a reply, and the word dipping is one of them. "One Lord, one faith, one dipping" probably deserves a reply; partly because the Elder spent most of his speech on that subject. Notice the point at issue. If you do not notice it carefully, you will never get at the truth precisely. The point that he makes is this, One Lord, one faith, one baptism. He says it means, "One Lord, one faith, and one dip." That is what he wants to get out of it. Now, will the Scripture, or can he possibly construe the language of the Scripture so as to make it express the idea of ONE DIP? If he does that, he gains his point; if not, he proves the weakness of his cause. If you go to the Scriptures and look carefully you will find that *bapto* and *enbapto*

occur in the Scriptures six times. And it is always translated simply dip. SIMPLY DIP, and if you look at THIS translation it is not from the word *bapto*. It is from another word, one of more meaning; from *baptisma*. Now if *bapto* simply means to dip, or SIMPLY MEANS ONE DIP, like to dip the tip of his finger into water to cool the tongue, as we have it in the case of Lazarus, or into a dish, that is *bapto*. Now you add, so as to make it a noun, and change that verb into a noun, and read it as others have given it, "One Lord, one faith, one dipping"; then you have something added to *bapto*. That makes a word meaning something more than *bapto*, because you can not add to a simple verb without adding something to its import. It is a change in the word. "One Lord, one faith, one baptism," *baptisma*; *bapto* rendered into a noun. Now the question comes up, What is the issue between us? He says it means one Lord, one faith, and one dip. It does not mean that in the Greek. That is not the idea the Greek would give, for it uses *bapto* to give that idea. It means exactly what the Greek word says in plain English: "One Lord, one faith, one DIPPING." Now what is the difference? Dipping conveys the idea of continuation. It is adding the present imperfect participle to the simple verb to make it a participial noun. Now think of it. To strike once with my hand would not be much. It would not tire me. *Bapto* would express that idea. But when you come to say striking will tire your arm, you have made a great difference. Once would not do it. But put i-n-g to the STRIKE, and you have striking, something that will continue the action. *Baptisma* expresses that idea. Speaking will make a man hoarse. Not to speak one word only, but speaking continued. My opponent wants to make you believe that this means one Lord, one faith, and ONE DIP. What does he build on? He builds on *bapto*. But he ought not to go to *bapto*, which occurs only six times in the Scriptures, but to *baptizo* and *baptisma*, which mean more than *bapto*. I have Liddell and Scott's Lexicon here, and it gives the meaning of *bapto*, "to dip." It gives the meaning of *baptizo*, "to dip repeatedly." *Baptizo* gives the idea of striking. *Bapto* gives the idea of one dip. But *baptizo*, the very idea that is in the ordinance of baptism, and that is in the Greek particle *zo*, admits all we contend for, and is a positive testimony against him. If he baptizes a man with one dip, it is one dip and no more, and *bapto* expresses it. *Baptisma* ex-

presses more. Liddell and Scott go on and give the meaning of *bapto*, "dip." And when you put it in the form of a noun, they say *baptisma*, like *baptisis*, means a dipping, bathing, a washing, drawing water, baptism. When it has the ending i-n-g, the meaning is a continuation. It does not say how often, but it gives the idea that we are contending for, a repetition of action. God selected, out of the old Greek language, a word that has in it the idea of repetition. Translated into English, it gives one Lord, one faith, one DIPPING; not one Lord, one faith, and one dip, as he would have you understand it. We will have more of that after a while, because we have an argument on that subject.

He refers to the passage, "the like figure whereunto baptism doth save us." He made several arguments of THAT kind. I will answer them all in due time.

He made a reference to the ninth chapter of Luke, where it is said Christ "SHALL COME in his own glory, and in his Father's, and of the holy angels." He says here he has found just what I said, if he would get, I would give up trine immersion, making it parallel with the commission. He says he has what I proffer, but he has not. He is far from it. He has got the active, transitive verb "BAPTIZING" out of the way, and substituted the intransitive verb "come," and that makes a failure at the first move. The active, transitive participle "baptizing" passing over to an object. He has thrown that away and taken an intransitive verb. When he read the Greek he did not read *eis* (into); he read *en* (in). Come IN his own glory. It means he got into his own glory and the glory of his Father and of the holy angels before he started, and came after he was in them. To illustrate, it is like a lady who comes arrayed in purple and fine linen. She was arrayed in them before she started, and came in them. That is the meaning of this text. He has thrown away the active, transitive verb, and thrown away the meaning of the preposition into. If he will come to the figure I will make it as plain as my hand. If he will put a man into the Father, Son, and Holy Spirit before he is baptized, then it will be like his figure. But when we practice the rite, we dip or immerse the person, baptizing him into the Father. This baptism is to get him into the Father. And then the action is repeated, into the Son, and into the Holy Spirit. Here is the meaning of the word *eis*. He has, instead of *eis*, the Greek preposition *en*. He puts him in-

to all the glory before he started him. But think closely. Did he get into all these glories at one time? That is the question. I have heard so much about logic that I would rather call it something else. So I will call it good common sense. Logic is only a scientific term for common sense. Does your common sense tell you he got into all these glories at one time? Certainly not. He had a great deal of glory with the Father before creation began. These angels were made. They were creatures. Did he get into the glory of the holy angels before they were created? Certainly not. Then there was a time when he had his glory only with the Father. Here is a Scripture that proves I am right. He could not get into all at once. He was eternal with the Father, and was in the glory of the Father. And after a while the angels were made, and he got into their glory after they were created. It proves my point instead of his. He said, "Surrender, now pack up your books and go." He will have to get something nearer than that before I surrender. If you look at it, it is an evidence against him. I do not know but what I had better illustrate that a little. Do you not know he brought up a Scripture a while ago in his other speech and said he would bring one against me? He brought it up and said he would take all the Scriptures away from me. He would tear down the books and all. And what did he bring up? That they shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob. I set this hat down, and lay the pencil by it. If you put that pencil in that hat from the north, and from the south, and from the east, and from the west by one action, I will give up trine immersion and go home. We are getting down to English. You know he can not do it. I am after the meaning of the great commission. I am at the point where I asked him to make me the offer that if I would get one Scripture that gives three actions he will surrender single immersion. But he is too smart for that. He is beaten. I am glad he has his brethren here to help him. They give him notes and he reads them. I want them to come with all the intellect and learning they have, and if they tear down trine immersion it is wrong. I am willing he should get all the help he can. I do not complain, because I think he needs it. And I think he needs it just now to get that pencil in the hat. Haven't I a case that fits him?

[Laughter.] Do not laugh. It is a serious matter. We have to answer in eternity for what we say, what we believe, and what we practice. I want to get my arguments before him, and I hope he will come out and answer them just as I give them. I want it tested fairly, whether they can be torn down; because, if they can be, we are wrong.

He spoke a great deal about the corruptions in the times the histories which I read speak of. And in the corruptions he spoke about sprinkling originating about the time of Tertullian and Cyprian. I know we can find sprinkling back there, and before I get done I will find sprinkling two hundred years before he can find single immersion. It is older than single immersion, when you come to the history on the subject.

Our sixth argument is drawn from the fact that single immersion is not found nearer the apostles than the fourth century. In Bingham, page 487, I will read what is said:

Athanasius says they baptized in a Creator and in a creature; and St. Jerome, that they believed in the Father, the only true God, in Jesus Christ the Savior and a creature, and in the Holy Ghost the servant of them both. But they do not say that the Arians used this form of baptism, but only that there was a form of baptism, though it was given in the name of the Father, Son and Holy Ghost.

Further on the same page, I read:

For had it been otherwise there is no question to be made, but that (Suicerus out of Vossius has rightly observed) the ancient councils would have rejected their baptism, as they did the Eunomians, and ordered them to have been re-baptized upon their return to the Catholic Church.

We here read that the Eunomians, a sect, were rejected on account of their belonging to the Arians. We read on the preceding page from Origen:

Notwithstanding this just observation of Origen's, Eunomius, the Arian, revived this irregular practice of those ancient heretics, and cast off the old form of baptism, to make way for others more agreeable to his damnable heresies and opinions. For because he denied the divinity of the Son and Holy Ghost, he would no longer use the trine immersion nor baptize in the name of the Trinity, but only into the death of Christ, as Socrates gives an account of his practice.

The point we want to make is, here in this century they baptized, not in the name of the Father, Son, and Holy Ghost, but only into the death of Christ. Now we will read from page 541, to show the origin of single immersion:

And therefore in the time of Gregory the Great, Leander, bishop of Seville, wrote to him for his advice and resolution in this case, to which he returned this answer: "Concerning the three immersions in baptism, you have judged very truly already, that to have different rites and customs does not prejudice the Holy Church, whilst the unity of faith remains entire. The reason why we use three immersions [at Rome], is to signify the mystery of Christ's three days' burial; that whilst the infant is thrice lifted out of the water, the resurrection on the third day may be expressed thereby. But if any one thinks this is rather done in regard to the Holy Trinity, and a single immersion in baptism does no way prejudice that, for so long as the unity of substance is preserved in three persons, it is no harm whether the child be baptized with one immersion or three.

Note the point we make, that Pope Gregory at this time, in the year 600, or about that time, came up, when asked by the Catholics of Spain whether it would do to baptize by single immersion, and decided that it would. Now, notice, it is a decree from the Pope. But we will read further:

Therefore, some time after, about the year 633 the Fourth Council of Toledo, which was a general council of all Spain, was forced to make another decree to determine this matter and settle the peace of the church. For while some priests baptized with three immersions and the others with but one, a schism was raised, endangering the unity of the faith.

Here we find single immersion, and I challenge him to find it beyond that date; and here we find single immersion brought up in the church, making trouble. It is brought before the Pope of Rome, and the Pope makes his decree, and then it is brought before the council, the Fourth Council of Toledo, in the year 633. That Council decides that it is valid to baptize by single immersion. They had differed about it. If it had always been the practice, what need of a decision on it? We think there would have been none. We read you first to show that Eunomius, about the middle of the fourth century, introduced it, and Gregory and Theodoret, and some others, spoke against it, but it stood until Pope Gregory and the Council at Toledo gave it its sanction. What is the foundation of single immersion in the church the first time you find it? We do not want to hurt your feelings, but we want to give you the truth of history, and we bring this up for the purpose. If it can be done with all the help my opponent has around him there, I call upon all of them to furnish a place where single immersion is ever practiced before the time of Eunomius, in the fourth century; and where it was ever made lawful in the

Catholic Church, until the year 633, to baptize by single immersion in the language of the commission. But I turn upon him this thought and this doctrine that I expect during this discussion to make prominent, that he is departing, in his baptism, from what was the ancient custom of the church in the time of the early fathers, as far back as we can go. He is departing from the primitive practice not only on this subject, but all the way through this discussion. He follows the Catholic Church in their changes on all these subjects. I will not go back now, but will go forward, and ask you to notice if he in every case does not depart from the primitive practice of the church, as he is now doing, beginning with Eunomius in the fourth century.

That is not all. These histories tell you that when single immersion was practiced it was only in the name of Christ, not in the name of the Father, and of the Son, and of the Holy Ghost. It was only into the death of Christ. We want to show you this, so you can see how my friend is building, and that his practice is not sustained by the authority of the ancient church. He says he is for the Gospel, he is for the Bible, he is for the Word. We want you to see how the investigation of the meaning of this Scripture, as the basis of our practice, reveals the fact that trine immersion is based on the highest authority, and I ask him to find the meaning that he attaches to "one Lord, one faith, one dip" in the first four hundred years. If that was its meaning, and the ancient fathers understood it to be one dip, why can not my friend find it somewhere before the fourth century, if they were living, and practicing, and writing hundreds of volumes before that time? Can not my friend find it in some of them? But no, sir; he can not. But I can find him the authorities, as I have already shown you, in Tertullian, Chrysostom, Basil, Jerome, and many others. They spoke and wrote in the Greek language, except Tertullian, and they all speak of trine immersion before the Council of Popes had settled down against it, and in favor of single immersion afterwards. Cathcart, from whom I read this morning, said that my position is right, and yet he was a single immersionist. He said that from the end of the second century to the close of the twelfth trine immersion was almost the universal practice. And so did Theodoret. And they all tell you that Pope Gregory and the Council of Toledo came up and decided that single immersion

would do; yet trine immersion was almost a universal practice at the close of the twelfth century. I will read you from Robinson, page 514:

That most learned and perfect judge of ecclesiastical antiquities, Monsieur Daille, treating on this subject, in answer to Cardinal Bellarmine, takes occasion to upbraid the Church of Rome with insincerity in boasting of her conformity to antiquity. He proves by unquestionable authorities that trine immersion, first mentioned in the close of the second or at the beginning of the third century, was the invariable practice of the Catholic Church, both Greek and Roman, till about the sixth century, when the Spanish Catholics adopted single immersion. That although Gregory allowed the validity of immersion in the case of the Spaniards, yet he says the Romans practiced trine immersion; that a synod of Constantinople censured the Eunomians for practicing single immersion in the name of Christ. The apostolic canons expressly forbade it, and Alcuin, two hundred years after Gregory, censured the Spaniards for it, as acting contrary to the universal practice, although they baptized in the three names. That notwithstanding the opinion of Gregory and the practice of the Spanish Catholics, trine immersion continued to be universally practiced till the fifteenth century, (he might have added to the Reformation); that Basil, Jerome, Gregory, Nyssen and others pretended at first that it was an apostolic tradition.

Now remember that was a tradition handed down from the apostles that their successors did the same. Robinson says, "There is no tradition so general." We read this in Robinson's history to show you that trine immersion overwhelmed everything. Cathcart says for twelve hundred years, and Bellarmine for sixteen hundred, and Robinson adds, to the Reformation. And Robinson is not a trine immersionist. He is an honest Baptist historian. He tells what he finds is the fact in history. So we can rely on it as being good evidence, because it did not come from a man on our own side of the house.

DANIEL SOMMER'S FOURTH REPLY.

Gentlemen Moderators, Ladies and Gentlemen:—I again read the proposition, which says: "The Scriptures teach trine immersion as it is practiced by the German Baptist or Brethren Church." That is the proposition. That is the proposition that we are discussing—or at any rate that I am discussing. A part of the time to-day Elder Miller was discussing that. But he has spent the principal part of his time in discussing this proposition: ANCIENT HISTORIANS AND APOSTOLIC FATHERS, AND SUCH LIKE, ALONG THE PATH OF APOSTASY TAUGHT TRINE IMMERSION. I would

not have taken the negative of that proposition, because I knew before I left home, that the ancient historians taught it. And when the apostolic fathers, as they were called, began to speculate about the Trinity, they taught it. So I did not bring any books on that subject. I might have had them piled up there to show that they were baptized with salt in their mouths and in a nude state. I did read what the Greek Church on which he relied so much, said. I will read it again. First, "The Greek Church did not baptize their children until three years old or over." Second, "They gave the sacrament immediately after baptism." Third, "They prayed for the dead," a practice that originated in hades, as we have it related in the case of Lazarus, when he was in torment, one who was a bad man on earth and helpless after he left the earth. "They practiced the invocation of saints." "They believe in predestination. They believe in the doctrine of consubstantiation or the union of the body of Christ with the sacramental bread;" namely, that there is a change—not exactly transubstantiation, but the real body and blood of Christ are present in and under or around and about the bread and wine. "They have no nunneries, but a great many convents for monks." It is along that pathway he expects to prove that the Scriptures teach trine immersion.

ROBERT H. MILLER.—Who is the author of that? You have not the book with you.

DANIEL SOMMER.—I have n't it with me.

ROBERT H. MILLER.—Give me the name of it.

DANIEL SOMMER.—It is The History of all Denominations.

ROBERT H. MILLER.—Who is the author of it?

DANIEL SOMMER.—I can not recall the author's name, but it is page 280, Book of all Religious Denominations.

ROBERT H. MILLER.—We demand a little better authority than that. But go ahead, though.

DANIEL SOMMER.—Then I demand the original author whom you have quoted from in reading from your brother Quinter's work on Baptism. I demand the original document.

ROBERT H. MILLER.—You can have all you want.

DANIEL SOMMER.—I demand those original documents. It is along that pathway that the testimony is found to prove what the Scriptures teach. It is along that pathway that the mystery of

iniquity wrought. It took away the independence of the individual congregations and established the diocesan system—one bishop over a diocese—and then the patriarchal system—one bishop over several dioceses; and then went on from that until the church was divided into four patriarchal dioceses; and finally Mohammedanism arose, and the conflict was great, and it was settled in favor of Rome. And thus Rome became the ruling power and the Pope was established. It was along that pathway that he found his uninspired history to prove what? That “THE SCRIPTURES teach trine immersion as it is observed in the German Baptist Church.” And there is not one single fragment of authoritative testimony in anything he has read from that pile of books—not one utterance. I hold that we in the latter part of the nineteenth century, in free America, are better capable of understanding what the Scriptures teach than they were in those days, surrounded by corruptions of all kinds and rapidly pressing on to the consummation of the great apostasy. I thank God that I live in the latter part of the nineteenth century, in free America, where I have free access to the Bible. The art of printing was not then invented, and there were but few copies of the Scriptures, and they were in the hands of the clergy in those days. The common people were ignorant of the Scriptures, except as the clergymen handed them out piecemeal, and it was along that pathway these things occurred, and by their speculations about the Trinity they came to teach that they should baptize into the Father, and into the Son, and into the Holy Spirit in three separate acts.

He dwelt upon the word “dipping.” I want to know who introduced it. I was dealing with immersion. I sought to get dip into a noun form. We will have to take the participle form as dipping. He said we could take “dip” in the noun form. I do not know whether Webster gives it or not. But we would then have in Eph. 4: 6, “One Lord, one faith, one dip,” and you can not make anything else of it, if he cuts off the i-n-g. But if you have the i-n-g then we will say “one Lord, one faith, one dipping.” That is the translation.

So far as the discrimination between “*bapto*” and “*baptizo*” I do not think the gentleman is a sufficient Greekling to make the discrimination. I do not think he ought to offer discriminations of that character. Moreover, when the one word comes from the

other the original stem "*bap*" has the same idea in it all the way through. All he has to do is to look at the same stem and he finds there is a submerging in water. You may call it dipping or immersing or plunging. It has the same idea all the way through. Now he says, "Striking will tire the hand." Suppose he put "one" before striking—one striking will tire the hand and see where his illustration goes to. Why should he, an aged disputant, having grown gray-headed in the business, present anything of that kind to confuse this audience? Why resort to that, if his case is so plain, if the way is so plain that wayfaring men, though fools, shall not err therein? And why present an illustration that needs only to be touched with "common sense," which he has now come to speak of, and it has to be abandoned? I say, put the "one" before the word "striking," and what does it mean? One striking will tire the hand. The book says: "One Lord, one faith, one baptism." Suppose it said, "One Lord, faith and baptism." Then that, according to his reasoning, would have been all right. To show how that matter stands, remember the word "one" is repeated, "one Lord, one faith, one baptism." He means one dipping. I thought he was going to make a confession of the whole business; UNINTENTIONALLY, though, because he is not the one to be convinced. He brought forward Luke 9: 26. I will tell you what it reminded me of. He was making an argument on the preposition "of." He went back, and of course he had mentioned baptizing, or the participle form, and he says, because the participle form was not there it was not the same as "of the Father, and of the Son, and of the Holy Spirit." He is basing his argument on the word "of" here, which is a matter of choice with the translators. It can be given as Luther gave it, "In the name, the Father's, and the Son's, and the Holy Spirit's."

After dismissing to-day, this gentleman (Mr. Royer) called my attention to a criticism I made. I told you that in the German it read "*im Namen des Vaters*." I said it was "*im Namen des Vaters*" and that the translation left out the article. And he wanted to know what was the difference; whether it was not a contraction, and immediately my memory went back to the Grammar, where I had seen that this was a contraction, but I had not looked it up recently. Hence "*im Namen*" and "*in dem Namen*" would

be the same. Thus the translation of the German is not at fault. I am much obliged to him for calling attention to it.

If dipping means "dipped repeatedly," why limit it to three? But my opponent takes that as the meaning of it. Some of his writers say, because of Christ being in the grave three days. I do not know how many of them hold that. If you looked up the matter you would find that was as strong an argument as he could make—Christ was in the grave three days—they were to be baptized into the Father, the Son and the Holy Spirit.

How many times did Christ DIE? He died ONCE; was buried ONCE; arose ONCE. All those arguments have not been touched yet, based on the death, burial or planting, and resurrection. And I do not expect they will be. And if they are, it will be only about as we have touched them here. Put the word "one" before the dip, and you see it comes to naught at once.

Then there was the pencil story. Any cause which needs anything of that kind, is lame—LAME! He put down a pencil and a hat, and referring to the language, "Come from the north and south and east and the west," he says, "Get that pencil from the north and the south and the east and the west into that hat by one action." It was not their COMING from the north and the south and the east and the west, but it was their SITTING DOWN with Abraham and Isaac and Jacob that we were talking about, and he knew it, and he KNEW it. And that was just as deceptive and fallacious and mendacious as anything that originated in the days of those corruptions which those authors he read marked. And the time has come for us to point out these fallacies and expose them as they deserve. I regret the necessity for so doing. I wish we could have just a plain, calm discussion all the way through. But when one fallacious proposition is thrown down, another follows after. And I say that they are not only fallacious and mendacious and deceptive, but if the man who presents them will pause, he must see that is the case. And further, any cause that needs such support is a wrong cause. Truth does not need any fallacies to substantiate it. When you find me endeavoring to illustrate the Trinity by something that occurs on the earth, when there is nothing on the face of the earth like to the Trinity or the relation between God, the Father, and the Son and

the Holy Spirit, then you may regard me as having a cause which is lame and limping.

What is the proposition? "The Scriptures teach trine immersion as it is observed in the German Baptist Church." It is not that ancient historians teach it; not that the so-called apostolic fathers teach it; not that the days of corruption teach it, but **THE SCRIPTURES** teach it, and all that he has presented concerning that period, my hearers, is null and void so far as that proposition is concerned, and consequently I did not bring my valise loaded down with old documents which contain three times, or perhaps five times as much falsehood as truth concerning God's Word. I mean to say that those records contain three times or five times as much falsehood as truth. The mystery of iniquity was working, had worked and continued to work, and he is giving us the history of the working of the mystery of iniquity, and trying to prove thereby that the Scriptures teach trine immersion as it is observed in the German Baptist or Brethren Church.

Now we will dispose of that *Sitting Down Argument* about coming from the four directions and sitting down with Abraham and with Isaac and with Jacob. I feel ashamed that anything so little as that was presented—"put a pencil into that hat from four directions by one act!" There is no coming from the north and south and east and west upon which we base an argument or illustration. But it was **THE SITTING DOWN** with Abraham and Isaac and Jacob. They did not have to get up and sit down again, and get up and sit down again, get up and sit down three times. That is where the illustration fails.

He tells about what Bingham says, that they baptized in the name of the Father as the Creator and the Son, the creature, and the Holy Spirit the servant of both. You see they had the idea that Christ was a created being; that he was not co-equal with the Father. That shows their speculations concerning the Trinity at that time. The origin of three immersions is based upon Christ's burial three days in the grave. There it is again. They have left partially, if not wholly, the commission, and are talking about three days' burial; that we will have to be put under the water three times because Christ was three days in the grave. It was the age of speculation. We will look a little further, and what do we

see? We find these old authors of antiquity claiming that baptism should be by three immersions. There was Pope Leo. He had these three days' burial.

My opponent says, that he challenges me to find one single one of them that regarded single immersion as sufficient. If we were on the proposition that the ancient fathers or historians of ancient times taught trine immersion or single immersion, he might challenge me to something of the kind, but we are dealing with what THE SCRIPTURES TEACH. Then Alexander Campbell on Baptism was referred to, and his referring to what the Greek Church practiced from the end of the second century to the close of the twelfth century. There is an argument in that. Trine immersion was practiced from the end of the second century to the close of the twelfth. Auricular confession began away back there in the second, third or fourth century. It was very soon established. We will say as soon as the Pope of Rome was established or the first of them was established on his pontifical chair. Auricular confession has been practiced from that time to the present, not only twelve hundred but thirteen or fourteen hundred years. Over twelve hundred years anyway, and probably fourteen or fifteen hundred years. There was auricular confession, and the priest drinking the wine for the congregation, and forgiving sins, and pronouncing absolution. What does that prove? That multitudes of people have gone astray, and they as learned as any who have ever lived. He acknowledges himself that they are wrong. There is Campbell and McGarvey, and these different authors that have been presented. He has quoted them as witnesses. Is he willing to accept those witnesses as witnesses all the way through? Of course not. Of course not. If he is, I would like him so to state. He has been reading those books with little profit. But he now presents them as witnesses in this discussion. And it is unbecoming in him to present them as authorities unless he has confidence in them all the way through. I have presented authority which I have confidence in all the way through. I have presented the teachings of the Holy Spirit, which I will endorse from beginning to end. I will endorse every word he has written here, and I have not presented any other witness, from the beginning of this discussion to the present time, except as I read these few

notes to offset and show the absurdity of his presenting that character of witnesses.

Now then I am here as a new debater. It is true, my brethren have been sending me in seven times or twenty times as many notes as I have paid any attention to, except to look at them and let them know that I appreciate their interest in my welfare. But at the same time here are the witnesses. There is the New Testament in Greek. And there is the New Testament in German, and here is the Bible. These are the witnesses I have brought here, and the Holy Spirit is the author of the book called the Bible, or rather the Great Superintendent of its writing, from the beginning to the very conclusion thereof, from the first statement to the last. And you see the amount of testimony I have presented to substantiate the position that I affirm, and to confute the proposition that is now before us; because we are dealing with what the Scriptures teach, and not with what some uninspired men have blundered into in the great apostasy, in the outworking of the mystery of iniquity.

So much for such of these notes as amount to anything from the simple stand-point I occupy, and I will call your attention to this, that it is a matter of forbearance, that we have allowed them to be introduced. We might have objected to these uninspired witnesses. There is nothing in them bearing on the proposition we are here to discuss. I have taken them down to call your attention, so that you might know I am not treating my opponent with any disrespect all the way through, and in order that you might not suppose there was anything about them that we feared, or anything of that kind. He says, "Everything is hinged on the language of the commission." I thought that before I began; even before I came here. I have not been disappointed in this discussion. But he makes the confession that he can not sustain his position by the Scriptures, for, if he could, why would he refer to those authors who lived in the midst of the apostasy. Why not stand right up and deal with the question just as it is found in the Word of God, and we would believe then that he had some intention of showing that the Scriptures teach these things?

On this language of Luke which he brought before you a while ago I want to show you again that when the Son shall come in the glory of the Father and in his own glory, and the glory of

the holy angels, that so far as its importance and general likeness is concerned, to what we have in mind, or rather the language of the commission, that there is no difference except the plural form is used, when it comes to the angels. There is no difference so far as the coming yonder is concerned; and that does not affect the case. The baptizing does not affect the case. If it said: "Baptizing once in the name of the Father, and once in the name of the Son, and once in the name of the Holy Spirit" that would have settled it. But it is just as the book says, "one Lord, one faith and one baptism." But that which he especially hinged on this forenoon was the repetition of the copulative conjunction which coupled them together, although it did not express relationship, because we have the preposition "of" and the conjunction "and." We have that just here: "and of the Father, and of the holy angels"—the very same conjunction, and the very same article in the genitive case in both instances, only in the one it is plural to agree with its noun. "And of the Father, and of the Son"—*kai tou patros, kai ton aggelon.* And of the Father, and of the angels. See how that stands. That is where the matter hinges—the repetition. And as for the preposition "of," as I said before, I now say again, that there is no word in the Greek corresponding thereunto, and it is a mere choice with the translators. They could have given it as the German translation does, "*im Namen des Vaters, und des Sohnes, und des heiligen Geistes;*" in the name, the Father's and the Son's and the Holy Spirit's, and not use the word "of" at all. It is neither in the Greek nor the German—this word "of." That shows that the whole matter depends on the language in the commission. And you see that that very language upon which he especially depends, the repetition of the conjunction and the repetition of the preposition, as it is found in the English version, when we come to look over the case we find there is but one action expressed. Because the Lord was not coming once and going back and coming again in the glory of his Father, and going back and coming a third time in the glory of his holy angels. He says the whole matter depends on the language in the commission. We are willing to rest it there so far as his side is concerned. But as far as our objections are concerned we offer about a dozen. Not one of them has been answered. There was the baptizing in the cloud and the sea. That was mentioned.

And if you examine the passage you will find that they were under the cloud and in the sea. That was not a little patch of a cloud, that when it passed over here (the speaker indicating) it was not there. They were under the cloud and in the sea. First Corinthians tenth chapter, we have the words, "Moreover brethren, I would not that ye should be ignorant; how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." He is referring to their passage there at the Red Sea. They were under the cloud, and all passed through the cloud, and were baptized unto Moses in the cloud and in the Sea. The history of it over in Exodus is, that the cloud that was before them went back. Allow me to read it: "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold I, will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, and upon his chariots, and upon his horsemen." Now we come to the nineteenth verse: "And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night unto these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided."

Now the book says, in the cloud and in the sea, and they were baptized, and he acknowledges that a baptism is a covering. He would not acknowledge that this man here was baptized if I took him up and put part of his body in, and took that part out and then put the other part in. He would not acknowledge that was single immersion. Even if they waded in and then turned the candidate over, and the upper part of his body is wet, it would n't be burial. The baptism spoken of in the New Testament is a burial. We believe that to be baptized is to be overwhelmed in the water. There was that which stood before the children of

Israel at the Red Sea. It was not a little cloud like a man's hand; it sheltered them from the sun in the day-time. And when they were in the passage of the Red Sea they were brought closer together than ever before. That was the time of their baptism in the cloud and in the sea. The bottom of the sea was underneath, the water of the sea on either side, and the cloud was behind them, having passed over (speaker indicating with his hands) after this manner, and they were baptized unto Moses in the cloud and in the sea.

S. S. MOHLER.—Should not this audience have a definition of the word "mendacious." I submit that matter to the Board of Moderators, whether they should not have that to consider.

DANIEL SOMMER.—I will relieve the minds of the audience thus far on the question of mendacious. I used it in the sense of FALSE. Deceptious ought not to need any definition before this audience, but I can give them both. I used the word mendacious in the sense of FALSE.

S. S. MOHLER.—I did not refer to the meaning of the words as HE used them, but THE MEANING of the words themselves.

ROBERT H. MILLER'S FIFTH ADDRESS.

Brethren Moderators and Christian Friends:—I feel thankful to God for the favorable circumstances that surround us in our meeting together to continue the discussion of this subject this morning. The first business before me is to examine some things said by the Elder, and the first among them is the point he made in regard to the corruptions of the ancient church, the corruptions that existed in the days of the fathers, whose statements I was reading and bringing before you. And, on account of these corruptions, he rejected them and cast the corruptions upon me. We want to bring that corruption question before you in its true light, that you may see who is in the line of corruption so often spoken of. I quote from Robinson again, a Baptist author, not a stand-ard with us particularly in regard to faith, but who was an honest and great historian, and who tells us the truth on that subject. He says that in the sixteenth century the Baptists and the Roman Catholics were at the two extremes on the history of baptism. The Lutherans and Calvinists, like arbitrators, came in to settle the question, but not to the satisfaction of either party. The Bap-

tists held that nothing but baptism was essential to baptism; but the Catholics, besides baptism, held the necessity of no less than two and twenty ceremonies, to-wit, ten to prepare for it and twelve after the administration of it. He puts that in the sixteenth century, and upon the Roman Catholics. Page 511 of Robinson's history. You will notice that was in the same church which decided in the year 633, under Pope Gregory, that single immersion should be made lawful in the church. I read again, on page 514:

The first and most ancient affix to baptism was the anointing with olive-oil immediately before it. This came in about the close of the second century, when the Greeks of family and fortune first began to embrace Christianity. They considered baptism as a bathing, and it was natural for them to use the same precautions as in bathing. Perfumed unguents followed, of course; and the refreshment of milk and honey in Africa was equally natural. Some very learned Protestants warmly contended that no perfumed unguents were used during the first three centuries. If they mean they were not used in common, it would seem they cannot be contradicted.

We want you to notice what that says: it says that learned men declare that for the first three hundred years these unguents had not yet made an intrusion, unless it be in a few exceptions, and we bring that up before you, because back in that day is the time to which we have gone to show you the practices among men before this time of corruption alluded to. I will now read from Mosheim, on page 252. In the eleventh century the Grecian Pontiff, complaining against the Roman Pontiff for the corruptions in the Roman Church, says this:

He complains, for instance, in the heaviest manner, that the Latins did not abstain from the use of blood and of things strangled; that their monks used to eat lard and permitted the use of flesh to such of the brethren as were sick or infirm; that their bishops adorned their fingers with rings, as if they were bridegrooms, and priests were beardless; and that in the ceremony of baptism they confined themselves to one immersion.

Now, where are the corruptions they talk about? I have shown that a single immersionist, a learned Baptist, comes up to tell the truth, and shows that the corruptions fall upon the Catholic Church, and in but a few years, too, after they had been guilty of changing (if it be a guilt at all) the form of baptism to single immersion. And Mosheim tells us that the Greek Church, to whom I have appealed, or these Greek Fathers that I have read before you, protested as hard against the CORRUPTIONS which my

friend read about in the paper yesterday as he does. While I know some corruptions got into the church in ancient times, still, if you look at the gold, the costly apparel, the jewelry and the pride that are in some of the churches of our day, the church festivals and masquerade balls,—if you look at all the worldly amusements of our day which have got into some of the churches, and compare the corruptions now with those that you find in that day, which Robinson speaks of, you will find the balance in favor of the ancient church. And when my friend shows that he stands clear of these corruptions we have enumerated, we think he then will have some right to make a charge against the much smaller corruptions of the days of the ancient fathers.

We now call your attention to the book business. He complained about us two or three times because we brought so many books. We came here to prove what we say. We came here to tell you something, and ask you to believe it, because we could substantiate it. He came here to tell you something and ask you to believe it merely because he says so, without proof. That is the conclusion you would draw. And, in order to get you to see that, he said yesterday, if you will recollect,—I do not know that it was personal, but referred to those who were with him,—that they knew better what the Scriptures taught, and could have a better understanding of the Scriptures than the ancient fathers could have. He said that, and then when he comes to his side he says he does not want any logic, and that these authors which I have read do not amount to anything, and then he asks you to believe what he says, just because he says it. I wish to call your attention to what some learned men have said about these fathers. I will give a quotation from Clarke's Commentary on Ephesians, at the end of Ephesians. It is page 104 of my book. You can find it in Clarke's Commentary, at the end of Ephesians:

In what sense were these passages understood by the fathers of the Greek Church? As they lived nearer to the primitive times of Christianity than we do, we must allow that they were at least as competent as ourselves to pass judgment on any subject of theological discussion, but in the case now before us their authority must be vastly greater. In addition to the circumstance of the Greek being their native tongue, some of them were men of very extensive learning, and of distinguished skill and philological researches. They must therefore have had a more accurate perception, than the most learned among us can pretend to, of the

precise application of every rule in syntax, the exact meaning of the minutest particle, and the determinate effect of the slightest inflection in the language.

That is the way Dr. Clarke gives HIS mind in regard to these men. When I stand here and read from these men, my friend gets up and asks you to take the fact that HE knows more than these men know. CLARKE did not feel so, and he was one of the greatest learned men of the world in his time. Alexander Campbell did not feel so when he made that quotation that I read yesterday, that they had the Scriptures in their own mother tongue. They needed no lexicons nor commentaries to read lessons on the commission or on the word *bapto*. He says seventy-five or one hundred millions of such vouchers as these, on a question of human testimony, or knowledge, or understanding, outweigh the world. They outweigh my friend seventy-five or one hundred million times, I think. When I challenged my friend yesterday to bring one of the ancient fathers who held that the Scriptures mean what he says they mean, he replied that he was not on the affirmative, but that he was on the tearing down side. And if he can not bring one out of seventy-five or one hundred million, if he can not find one on his side he is not very strong in tearing down. Two or three times he said that he would have a right to call me from these books back to the Scriptures, but he forebore. I do not like to hear him talk that way; I would like to have him exercise his right; if he has that right which I deny, let him appeal to the Moderators. He had simply a little scrap from one historian, and when I asked him who it was he could not give the author. He is not justified in doing that way. Then he said he knew more than all these, and he did not have to take them.

Another thing that I did not like, and that is calculated to deceive you, about these books. He says that he goes back to the Scriptures, back to the Gospel. So do we, but the object is to get the meaning of the Scripture that is in dispute, about which we differ. It is to find the meaning of these Scriptures that are used at the very foundation, in the very formula of baptism. When I read an author to prove that he is wrong in his interpretation, he says to come back from that book to the Scriptures. Put your work down by the side of mine, and neither of us prove anything; and both of us will stand here and make big assertions for eight days. We do not want that. Whenever he makes an appeal

against what we are reading, that is what he means, and that would be the end of it if I would do as he does. But I will not. I want the people to have the knowledge, when we are gone, that the German Baptists stand with not only seventy-five or one hundred millions of Greeks, who read the Gospel in its primitive tongue, but we stand with learned men of the world of ancient and modern times in our interpretation of this Scripture.

He next refers to "one Lord, one faith, one baptism." I showed him that he could not translate *baptisma* by "one dip." It is nowhere translated so. It must be rendered by taking *bapto*, the Greek verb *bapto*, which is used only six times in the New Testament, and always translated dip. Take that verb, and make a noun of it, and then he has *bapto* in its simplest form, brought down to the smallest that it can be made, and it would read, instead of "one Lord, one faith, and one *baptisma*," "one Lord, one faith, and one *bapto*." If it read that way it would prove what he wants. But the apostle, who wrote in Greek and understood it, and had it before him with all its words, did not use the word *bapto*, but a word that has a greater meaning, that is *baptisma*. Finally he admitted it was "one Lord, one faith and one dipping." Now, as he knows more than these learned Greeks, or as he pretends to know more, we want him to find one author, one place in the Bible, or out of it, where a learned man has translated *baptisma* by the simple word "dip." I have here Ben Wilson's *Emphatic Diaglott*. He translates in that passage *baptisma* by "dipping." He has *eis kurios, mia pistis, en baptisma*. And he renders *baptisma* "dipping." Here is one witness outside of our church, and a single immersionist, a man who is against us and with my opponent in practice. He appealed to the German yesterday, and after making a display of his learning in the German, he got up after a while and took back his criticism of the German. I give Luther's translation. It is not "one Lord, one faith, and one dip." If he will take the German he will find it is *eine Taufe*, and Luther gives it as plainly as Wilson does that it is one dipping. And when you look at that, here is Luther; and who is greater than he? And here is Ben Wilson, another Greek scholar who has made a translation of the Gospel, and neither of them belongs to our church. He wants you to take his assertion, that he knows so much that he does not want to bring up these books, but

just take his word on the meaning of the Bible. We go to the Greek and we go to Luther, to tell you what this language means. We repeat again what we said in regard to that Scripture and want you to notice it. We want to go over it, so you will have it in your mind, "one Lord, one faith, one dipping." Now one dipping will admit of a repeated action, just as I would say pounding this table with a book will wear the book out. What made me think about that some of you may guess. To strike it once will not do it, but if you pound it long enough it will wear out the book. Hence pounding admits of your taking a book and pounding on this table until you wear it out, and you haven't violated the words used, a pounding on the table to wear out the book; it gives the idea of continuance. We make these illustrations in order that you may get the idea we have of the Gospel; that *baptizo* is a frequentative, as I have proved from Donnegan and Liddell and Scott, and other Greek lexicons. This frequentative shows that it is a repeated action, when you come to render this *baptisma* into English and call it, as Wilson has done, "one dipping." The Elder says that the commission and the Greek verb, even if they meant to dip repeatedly, do not say that it is to be three times. I know that, but the idea I have been trying to impress on you, is that they teach repeated action, and the commission tells you how many times. There are three nouns in the objective case, the Father, Son, and Holy Spirit, and there is an active, transitive verb that terminates on the object. You could not have any more repetitions than would terminate upon that object. To illustrate the idea of how the commission reads, I will take this: I read in the newspaper of the drowning of a man, and of a woman, and of a child. I ask you how many were drowned; you say three. How do you know? I know there were three, because I know how many persons there were in the objective case. I know there were three. We do not use a numeral adjective to express it. And yet we all understand it. So in the commission, when God takes a frequentative verb out of the Greek and uses it here on three objects, my hand is not plainer than the number of times that it is necessary to perform the action. He brought up the pencil question again. It is not much wonder that it excited him a little, because if there ever was a man beaten on a point at issue I think he was. I do not want to make big assertions, but I

think he was used up completely. And if it was not for the respectable character that I wish to give to this discussion in the community, I think I could have raised a laugh, as he tries to do, but I did not want to do it.

In regard to entering the kingdom of God, he said that the coming in was not what he was after, but that he wanted what was done after they got into the kingdom from the east, and the west, and the north, and the south. What was done after the coming in? It was the sitting down with Abraham and Isaac and Jacob. He was worse off in that illustration, if anything, than in the other. You will see it in a minute. The sitting down with Abraham and Isaac and Jacob was an intransitive verb. Give me an active, transitive verb, and I will get him in a worse position than before. Come in and baptize Abraham and Isaac and Jacob. If you can baptize them with one action I will give up trine immersion. But there would be one baptism for Abraham, and one for Isaac, and one for Jacob. I will tell you something that would be like it,—coming in and shaking the hand of Abraham, and of Isaac, and of Jacob. Give me an active, transitive verb that passes the object over and places it in the objective case, as an active, transitive verb does, and he is beaten on that as badly as on the other.

I was a little amused at something he said when I spoke of his brethren helping him. It was all right, and he wanted to get out of it, and he said they handed him twenty-seven times as much as he read. What does that mean? I must not use the word logic, but I will say what would be the common sense conclusion from that remark. It would be that they handed in twenty-seven times as much help as he thought he needed. That is the common sense of it. The Scotchman said logic and common sense were the same thing, and I believe it. I told you that yesterday. I refer to that again, to show you, my friends, that the point we want to make against him is, that when he is charging us with ignorance, and that we are failing so often, because we are not able to understand this or that or the other, we do not deny his charge of ignorance, in comparison with the knowledge some men have. We do not claim to be smart; but it does not take a smart man to defend the truth. The success of our cause is on account of its own strength, not on our smartness.

When he went back to Exodus, it was in regard to the old

case he tried to bring up, that they were baptized into Moses in the cloud and in the sea. I said that if he was right on that trine immersion was wrong. If he has a case clearly, and he went back there to bolster it up, his position is that they were under the cloud when they passed through the sea, and he asked me if I did not believe that covering up was a baptism, and undertook to prove they were under the cloud when they passed through the sea. I will read and let you see how it is. We will open the Word of God and read this account in the fourteenth chapter of Exodus: "And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." Do you not see that that which went before now went behind them? He said it stood over them. That is what he said and tried to make it appear yesterday. The Word says it went from before, and stood behind them. "And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." It was behind the Israelites, and between them and the Egyptians all night. What did he say yesterday? He said it was not a little cloud, like a man's hand, but a big one, and that, while it went behind them, it still stood over them. Give a man that much rope, and he can prove anything he wants to from the Bible; for he will make it say what it does not say. This does not say a word about being over the children of Israel, but HE can see it over them when it is behind them. After such a plain contradiction of the Word of God, he ought not to be standing here accusing any one of making assertions without proof. I will read from pages 168 and 169 of Quinter. Brother Quinter quotes from a Baptist historian. I am glad for these Baptist writers, because they are more learned than we are, and they are so honest in telling just what ancient history and the Scriptures do teach, as we understand it; and we find, a great many times, that they bring up things which are just what we want. Here is what Wilkinson, of the Baptist denomination, says, speaking of this same thing:

We conclude therefore, with much confidence, that Paul introduces in the verses here being considered, not one symbol of baptism, made up of two parts,

but two different symbols instead. There was a symbolic baptism in the cloud and there was a symbolic baptism in the sea.

DANIEL SOMMER'S FIFTH REPLY.

Gentlemen Moderators, Ladies and Gentlemen:—If Elder Miller will grant me the privilege, I would like to see that work from Quinter, and likewise Campbell's work on Baptism. If he will grant me the privilege of looking at those books, as he did at several others a few days ago, I will be glad to refer to one or two things in those books. (Books are produced.)

This is a book that I never had in my hand before (referring to Quinter). While Brother Nickle is looking for what I understood was in that book I will read from Campbell on Baptism, page 184, last paragraph:

"Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question and even prohibited." Brenner adds, "For fifteen hundred years was the person to be baptized, either by immersion or affusion, entirely divested of his garments."

Do you know what that means, my hearers? Stripped stark naked, men and women, for fifteen hundred years. Those who were to be baptized were entirely divested of their garments, and yet that elderly gentleman proposes to bolster up that period as being worthy of confidence. If he has confidence in those writers, why does he not practice baptism just after the manner they practiced it, and entirely divest both men and women of their garments and baptize them in an entirely nude state? Going to take such men as interpreters of the commission! They would not be tolerated in the latter part of the nineteenth century; especially when there is not one fragment of the Word of God indicating that people were to be baptized in a nude state. I appeal to you, fellow-citizens of the United States of America, in the latter part of the nineteenth century, and here in the enlightened State of Missouri, as to whether you tolerate anything of that sort? But that is not all. Listen. I turn from page 184 to page 187 and there will read this quotation from Neander's History of the Christian Religion, and it is right along the pathway of these things we are reading.

"We have only to add, that none were admitted to this solemn ordinance, until, by the menacing and formidable shouts and declamation of the exorcist, they had been delivered from the dominion of the prince of darkness, and consecrated to the service of God." [You see this.] "They had been delivered from the dominion of the prince of darkness, and consecrated to the service of God. The origin of this superstitious ceremony may be easily traced, when we consider the prevailing opinion of the times. The driving out of this demon was now considered as an essential preparation for baptism; after the administration of which, the candidates returned home, adorned with crowns and arrayed in white garments, as sacred emblems." [They put on a great deal after they had been stripped naked and baptized.] "Crowns and arrayed in white garments; the former, of their victory over sin and the world; the latter, of their inward purity and innocence."

With a hip-hurrah and a shout and the manner in which the pow-wow exorcists went over the performance of their rites—that was one of the performances in preparing candidates for baptism!

We look here concerning these exorcists in the Acts of the Apostles, nineteenth chapter, and find there was one Sceva, a Jew, who was endeavoring to perform that kind of a ceremony over certain ones, and they commanded the evil spirit by Jesus whom Paul preached, to come out of the man, and the man in whom the evil spirit was said, "Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so they fled out of that house naked and wounded." There is this exorcism, there along the line of those distinguished and learned authors, who are such splendid interpreters of the meaning of the great commission, and here they are now quoted and brought before you. Why does he not take men and women and strip them and baptize them in a nude state? Why does he not go over to the exorcism and have those foolish performances? I turn from that to page 189, and there we read this—the last paragraph:

"Novatus, being relieved thereof by the exorcists, fell into a grievous distemper; and it being supposed that he would die immediately, he received baptism, being besprinkled with water, on the bed whereon he lay, (if that can be termed baptism,) neither when he had escaped that sickness, did he afterwards receive the other things which the canon of the church enjoined should be received: nor was he sealed by the Bishop's imposition of hands: which, if he never received, how did he receive the Holy Ghost?"

Now this man here who was the first man or adult that was sprinkled or "besprinkled," as the language here is, was brought to his sickness, it seems from the language here, by this exorcism

and being relieved by the exorcists he fell into a "grievous distemper." Think of that, if you please. Think of all that tomfoolery of that day and generation, which went hand in hand along with the history of that which this gentleman has been reading. Think of that for a single moment, as the New Testament mentions nothing of the kind, and the enlightenment of the nineteenth century forbids it. Here we have the trine immersion, which went hand in hand and step by step with all that kind of foolishness. I want that to SOAK INTO that elderly gentleman's head and heart. I want him to be impressed with it.

I will now read from page 295 of Quinter's Trine Immersion:

We shall quote the passage in Tertullian, in which his words occur, that have been so erroneously construed. He says: "To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel." [He is the writer whom the Elder quotes and who belongs to the same church, and he mentions that they were making a somewhat ampler pledge than the Lord has appointed in the Gospel. Here is his own author.] "Then, when we are taken up [as new-born children], we taste first of all a mixture of milk and honey," [How much Gospel is there in that?] "and from that day we refrain from the daily bath for a whole week. We take also, in meetings before daybreak," and so forth.

I read from page 297:

"The gentleman asserted that I misrepresented Tertullian. Tertullian says: 'We are immersed three times, fulfilling somewhat more than our Lord in the Gospel commands.' Mr. Braden says that Tertullian meant that the two extra dips were more than 'our Lord in the Gospel commands;' but what authority has he for that statement? I say Tertullian meant 'the *three* extra dips,' that he meant immersion was 'fulfilling somewhat more than our Lord in the Gospel commands.' I challenge the gentleman to show a single case of immersion before the time of Tertullian, A. D. 200, and with the first mention of immersion we have the acknowledgement, it is 'more than our Lord requires!' Tertullian never heard of the single dip in baptism!"—*Braden-Hughy Debate*.

As for the language it is just as clear as it can be here. He says that Tertullian used the language that we are thrice immersed. What else is he talking about? "Making a somewhat ampler pledge than the Lord had appointed in the Gospel." I am very much obliged to you for the use of these books.

Last night before we concluded there was a call made for the

definition of a certain word—"mendacious." I, wishing to respond at once said, "false." That was the severest meaning. Sir William Hamilton used it in his lectures on Metaphysics. It is used in opposition to *veracious*. "*Veracious*" means *true*. "*Mendacious*" means *untrue* or *false*, and that is the severest meaning it has or could have. And I applied that word as well as the word *deceptious*, to what I considered as the opposite of true. I understood some one to say that I used some words not in the dictionary. I have as much right to coin words as any other man on the face of the earth. This is a free country, and no man has a patent right on coining words. So I used the word *deceptious*. I said certain representations my opponent used were *deceptious*, *fallacious* and *mendacious*. Some one pressed for the definition of Webster. I am not bound up by Webster or Worcester, when I give the meaning in which I use a word. That ought to be sufficient. A philosopher is more accurate than a lexicographer. The usage of words determines the meaning of them. Lexicographers examine a word in its bearings and uses and tell us whether it is properly used.

I was rapped down last night by my respondent before my time was out, because my moderator intimated I had but half a minute. We need, my brethren, to be very careful in all of our words and course of conduct, and if there be any manifestations of ill-temper on this question I want them to be on the other side. We do not propose to put ourselves in the boat with them. And if there is any effort to close the debate before the time, although I wanted it shortened before, mind you to be careful. It is not your privilege or right, my brethren, as disciples of Christ, to arise and call for an explanation of anything. That is with the moderators and my respondent and myself. Do not forget that.

I want to call your attention to what was said before you yesterday. First of all was the *Prohibitory Argument*. I went to Deuteronomy fourth chapter, where God forbade his ancient people to add to or take from his Word. I went to the last chapter of Revelation, where the Holy Spirit forbade the same thing, and then the thirtieth chapter of Proverbs, and read the words: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." I went to the commission and showed it was impossible for the commission to be used for three immersions without addition

to that word "name"—without putting an "s" there and without insisting on the word "of" which is not necessary to a clear translation. And consequently his position regarding the commission is based on the supplying of an ellipsis, which the English does not demand any more than the German. There is no word for the "of."

In the second place I call your attention to what we call our *General Principle Argument*. Take the nineteenth chapter of Matthew, and we read, "What God hath joined together, let not man put asunder." That has not been touched. And here are the three names joined together in what is called "baptism" all the way through and not BAPTISMS. Those three names are joined together, and we can not or we are not at liberty to take them and separate them and make three acts, one in the name of each person of the Godhead. That Scripture is violated by the practice of my opponent.

Then I call attention to the *Perfect Revelation Argument*. I will read from the second Epistle to Timothy, third chapter. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." In the inspired Scriptures there is not a single command or illustration, not a single act that was to be performed in the name of the Holy Spirit, separated from the name of the Father and the Son, unless it is the case in the commission, and that is the question in controversy, and so it can not be urged as proof.

The *John the Baptist Argument* comes next. John the Baptist, although he baptized, could not baptize in the name of the Lord Jesus, because nothing was done in his name until long after, and when those persons who are spoken of in the nineteenth chapter of Acts were approached by the Apostle Paul he said, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should

come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus."

Then we pointed from that to the *Two Translation Arguments*. One of those called attention to the commission and showed clearly that the word "of" does not belong there in English. Not necessarily there; it is simply to supply a supposed ellipsis. It is not necessary to have a clear translation, and we will add that the argument which has been, as far as the Bible is concerned, based on the language in the commission, has been shown to be no proof, over and over again. It is based upon the supplying of an ellipsis, as it is called, and there is no evidence of an ellipsis found, because we have neither the neuter pronoun, nor the article to indicate an ellipsis, as in other places. After bringing that before you, we pointed out more expressly in *Translation Argument Number Two*, that all truth is harmonious; and consequently, if three baptisms be correct, if three immersions be correct, why then we ought to have either "baptisms" or "dips" or "dippings" all the way through. There ought to be something in the plural indicating it, wherever the noun form is found, and we do not find it. Consequently the other statements are not in harmony with that idea, and it fails.

We call attention again to the *Red Sea Argument*, which has been spoken of this morning. My authority is Paul as a commentator. We went back and read you the history yesterday. And we also read you Paul's commentary in the tenth chapter of First Corinthians, where he said, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." And if they had been under the cloud just one day and passed through the sea the next day, and had not been under the cloud and the sea at the same time, it would have been no overwhelming or covering; no more than if I should take this man here and have his head put under the water to-day, and his body to-morrow, that would be a covering, or a burial, or any representation thereof. Do you understand that? So we will take Paul as a commentator and take him for an exposition of anything against what is in any uninspired book.

Next is the *New Birth Argument*. "Except a man be born of

water and of the Spirit, he can not see the kingdom of God." That has not been called in question or touched.

Then comes the *Death Argument*, that we are baptized into the death of Christ, and he did not die three times, but ONCE.

Resurrection Argument is next. He was not resurrected three times but ONCE. And then we called your attention to the *Planting Argument*, which refers to Christ not being planted three times, but ONCE. Then we called attention to the *One Dipping Argument*, which still stands unshattered and unshaken. The *Non-existence Argument* still stands. If threefold immersion of the individual be correct, there is not a person on the face of the earth who practices it—not a religious body; because to put the head down once and the body thrice will not meet the case; neither will putting the body down once and the head thrice meet the case. He tried to throw me into conflict with Luke in his record of Acts eighth chapter. That was another one of those little turns and twists which old debaters are used to. I have not learned them yet. Why? Because I have but the one witness to bring, and I can endorse him throughout. He has brought a score of witnesses, and is not willing to endorse one of them throughout. You notice the proposition. Keep it in mind while he is making his next speech: "The Scriptures teach trine immersion as it is observed in the German Baptist or Brethren Church." Here is a proposition calling and *calling* and CALLING for Scripture. It is not what some of those old Greek fathers or Latin fathers taught, who were covered over and surrounded by iniquity, and by superstitions, one kind or another, and the abominable practice (as it may appear to every lady and gentleman) of baptizing with the body entirely divested of clothing. It is not what they supposed or taught or thought. We do not accept them as interpreters of the commission. But it is what THE SCRIPTURES TEACH. And the proposition calls and *calls* and CALLS for Scriptures to sustain it; and *calls* and CALLS IN VAIN. Just as much so as the priests of Baal there at Mount Carmel, "Oh Baal, hear us; Oh Baal, hear us; Oh Baal, hear us;" they cried. But there was no voice, nor any that answered. And so this proposition has said, "Give me some Scripture; give me some Scripture; give me some Scripture." Instead of that he has been giving you a lot of history concerning a period that is just as full of abominations as an egg is of meat.

I will call your attention to this in the remaining time. I studied Liddell and Scott three years in an institution years ago, and had it at home, but I did not propose to lumber myself with anything of that kind. Why? Because the proposition says, the Scriptures teach. I have not looked at it, but I think Liddell and Scott does say that *baptizo* does mean to dip repeatedly. Then when *baptizo* is used with reference to being baptized into the name of the Father, it requires dipping repeatedly into the name of the Father. And a baptizing into the name of the Son, if *baptizo* is used, means a dipping several times into the name of the Son; and the same with the Holy Spirit. It would require dipping repeatedly into the name of the Holy Spirit. But suppose it means repeated dipping. Is there any more reason for saying three times than twice? To carry out the idea of my opponent it would require dipping twice into the name of the Father, and twice in the name of the Son, and twice in the name of the Holy Spirit. Or he might dip three times into the name of the Father, and three times into the name of the Son, and three times into the name of the Holy Spirit. How long will the people bear with him, should he practice it that way? And how long before the Pedobaptists will say that you could not baptize one thousand on the day of Pentecost, to say nothing about three thousand. Now he can insist on "REPEATEDLY" as much as he pleases, and we will press him and crowd him with dipping repeatedly until we cause him to see clearly that that is only a form of meaning, because the word "*baptizo*" was the word used in washing, and in washing we dip repeatedly. And it was with reference to things of that kind that the word "dip" was used in giving the translation unquestionably, and not with reference to the persons of the Godhead. Greek literature speaks of ships being baptized when they were sunk; they did not have to be sunk repeatedly. When they were submerged they were baptized. It speaks of a man baptizing his beard. Take it all the way through and you see that whenever anything is submerged it is baptized. But inasmuch as the word is applied to washing, where we dip repeatedly, as the hands, the idea of "repeatedly" is fulfilled. If he insists on it with reference to immersion, we will press him until he is sick, SICK of that kind of a definition.

Now my hearers, please do not forget the proposition I am

here to oppose. I have one witness that I can endorse all the way through, and I rely solely on your good common sense. We have excluded logic. We have learned that much, that logic has nothing to do here. Your good common sense teaches you that this divine witness is worth more than all those uninspired witnesses, especially surrounded by the kind of practices which we have here seen. This witness is worth more than all others on the face of the earth.

ROBERT H. MILLER'S SIXTH ADDRESS.

Brethren Moderators and Christian Friends:—I arise before you to respond, to some extent, to what the Elder has said. And a personal allusion is always the first thing with me. He said I stopped him before his time was out. I do not know but that I did. That is what I aimed to do. Whose fault was it? It was his umpire's fault, who ought to sit perfectly calm and still, as my man does. Yesterday evening, when his time was nearly out, his umpire said something to him, and he stepped back and I thought told him his time was out. I could not hear whether it was he or the Moderator. After he said that he stepped forward again and said, "I will submit,"—I let him know it was not his place to submit anything after his time was out. Now, I am sorry that personal matter occurred, but his umpire was to blame; I have no doubt at all about that.

Now to the question that we had up when he sat down. We were reading from a Baptist author named Wilkinson, pages 168 and 169, as quoted by Brother Quinter, in regard to baptizing them "unto Moses in the cloud and in the sea," the preposition "in" being repeated. The Elder says the cloud was over them, and it means they were covered over with the cloud and the sea when they went through it, and it made a baptism, and that it was one baptism. But we see the expression "in the cloud and in the sea," when fully understood, is in our favor. And we want to read from this book again to you:

We conclude therefore, with much confidence, that Paul introduces in the verses here being considered, not one symbol of baptism, made up of two parts, but two different symbols instead. There was a symbolic baptism in the cloud, and there was a symbolic baptism in the sea.

You know he makes two distinct symbolic baptisms. That is what we call figurative, like Christ's suffering is called a baptism;

not a literal baptism of water, because they went through on dry ground. It was not a literal immersion in water, but symbolic. He continues on page 169, and says, "And were all baptized unto Moses in the cloud and in the sea." The gentleman failed to notice what this author says. Do not fail to notice it next time:

The preposition *in* being repeated, as if to indicate two separate experiences on their part, each experience capable of being likened to baptism.

Instead of showing anything for him, here is a Baptist author that is not on our side at all; he comes out and declares that this repetition of "in" goes to show a repetition of symbolic baptism, which is on our side. He ought not to say so much against these learned men and books, when he finds them so strongly against him, and then borrows them from us to read. We are willing he shall have them, but we do not want the leaves we have turned down moved.

I believe there is one thing he has brought up a time or two before which we thought we would attend to, and will do so now. He has repeatedly referred to the argument of a burial, and passing through the Red Sea, that we are talking about now, to a birth and to Noah being saved in the ark. All these he brings up to show there was but one action. Now I will read from my own book. It is my own production, and I will read from page 169. I can read it a little easier than speak it. The second argument offered by our opponent is rather a compound use in connection with baptism, and has generally been presented as four or five arguments; and, that they shall have all their force, we shall give them as near like our opponent did as we can. First, baptism is compared to a burial. Romans 6: 4: "Therefore we are buried with him by baptism into death." And in Colossians 2: 12: "Buried with him in baptism." Here, they say, is the argument, "buried with him in baptism." We bury a man but once, and it is made a figure of baptism, and they claim it proves that we must dip a man only once in the ordinance of baptism. The argument is presented thus: If we baptize one by trine immersion, we bury him and take him up, and bury him a second time and take him up, and bury him a third time and take him up. And so in regard to the birth of a man, that a man is born once, and must be born three times to make it a figure of baptism. So the children of Is-

rael, passing through the Red Sea, passed through but once. We have to make it a figure of baptism, and the salvation of Noah in his ark a figure of baptism. Must he go into the ark three times? Our opponent presents these five arguments, as he calls them, as being undeniable evidence of single immersion. We consider it but one argument repeated four or five times, as we think can be clearly seen. In the first place we want to know what the points in the argument are. The first case we will illustrate what you all recollect of baptism compared to a burial. The point is clear, that on that side of the comparison the figure is singular, for we bury a man but once. The second point is that the other side of the comparison, the baptism, must be singular also, and be but one action. This second point made by our opponents we deny. They say both sides of the comparison must be singular, or they must be plural. The argument is that the figure and the thing represented by it must agree in number. This is precisely the point. All these four arguments, as they call them here, avail them as one and the same argument repeated four times, making the same point. Consequently we answer the one which covers all the points, and will answer them all. It is necessary to keep the issue before the mind. Our opponent takes the ground that all these cases are alike, because the figure is singular on one side, and it must be singular on the other also. That we deny, and we assert that these figures in the Scripture are nearly all singular on one side and plural on the other. But we must refer to these Scriptures themselves to learn whether there is any truth in the position of our opponent. In Matthew 13: 33 we read: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The leaven was hid in three measures of meal. One side is singular and the other is plural. Matthew 25: 14: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one." There the kingdom of heaven is just like the three servants that received the talents, plural on one side and singular on the other. But in Matthew 25: 1 we read: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. Here

the kingdom of heaven is likened unto ten virgins, five wise and five foolish. Now note the point at issue, that the figure must be singular or plural on both sides; and the Scriptures prove there is no foundation for that argument. Another time the kingdom of heaven is likened unto a grain of mustard seed. My friend referred to that the other day. Now think about it. Here is the kingdom of heaven that will fit one grain of mustard seed, and it will fit ten virgins just as well in the figure. What does that prove? Simply that there is no logical argument in the position our opponent takes on this subject. We might go further with this illustration, and show you further the passage in John 3, where it is said that a man must be born again—born of the water and of the Spirit. And it goes on to tell how he is born of the Spirit. And we read this in the eighth verse: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." What is the point? Here is a figure made of a spiritual birth. A spiritual birth is one act; and the figure used is the blowing of the wind, a thing that is repeated hourly. Does the repetition spoil the figure? Again, the Jewish sacrifices were a type and figure of Christ. They were antitypes. Yet the Jewish offerings and sacrifices of the Passover were repeated every year; and yet were all the time a type of the Lord Jesus Christ, who appeared but once, and suffered to put away sin by the sacrifice of himself. The apostle even tells us he did not have to offer a sacrifice often, as the high-priest did. Now if the position of my friend was true or logical regarding these types of Christ, the Lord Jesus Christ would have to suffer as often as the sacrifices were offered by the high-priest. But Paul says he did not have to do that to make the figures fit each other, so we think this answer is enough for the satisfaction of our friend.

Now we will try to get all our arguments before you before dinner if we can. In presenting our line of arguments we have finished with the origin of single immersion, as it was established under Pope Gregory in 633. We just got through with that, except a quotation or two that we want to make. And we refer you now to Bingham, what he says on page 623 in regard to this matter of when single immersion was set up:

Does not this prove that the form of this doxology was long before Arius, since he presumed to introduce a new one. So again, when the same Theodoret tells us that Eunomius subverted the rite of baptism delivered by Christ and his apostles, and brought in a contrary law, that men should not be baptized with a triple immersion, nor by invocation of the Trinity, but only by single immersion in the name of Christ. Does not this innovation as plainly prove that the rite of trine immersion was the ancient form and custom of the church, as Tertullian, and all that speak of it before Eunomius, have confidently asserted?

What I want you to note in that quotation is, when there was a law made to establish single immersion it plainly demonstrated that trine immersion was the established mode before that time, as given by Tertullian, and as asserted by all who spoke of it.

Now we bring you to our seventh argument, and that is drawn from the fact that the single immersionists also changed the bowing in baptism to a backward motion. That was done under single immersion. To show that we call your attention to Robinson, page 546. We take another man, not on our side of the question, but a great, noble and impartial historian in giving the facts. In speaking of baptism, when this change was made in England, long years ago, for this book is evidently one hundred years old, he says:

"The administrator, whether in or out of the water, stood on the right side of the candidate, his face looking to his shoulder. The candidate stood erect, and the administrator while he pronounced the baptismal words, laid his right hand on the hind part of the head of the candidate, and bowed him gently forward till he was all under water. Hence baptism was taken for an act of divine worship, a stooping and paying a profound homage to God. The baptized person raised himself up and walked out of the water, and another candidate followed, the administrator standing all the time erect in his place. This method has more than antiquity to recommend it; it is so easy to the administrator, so perfect an immersion, so disengaging to the candidate, so free from giving pain to the spectators, a method so decent and expeditious that it is a wonder it is not universally practiced. It requires for a middle-sized man" [how deep I will not read. It takes too much time, but I will go on.] "The bishop stood in the water and the candidate in his baptism bowed forward under his hands, which is the meaning of Prudentius, when he speaks of baptizing the breast, and of Tertullian, when he says Christians of his time were baptized by bowing down with great simplicity, without pomp, and in a few words. The Baptist Churches, it may be hoped, will forgive the animadversion. It is the glory of their constitution that an individual can propose his opinion, and that nobody is obliged to adopt it."

I now read what that same man says in regard to the German Baptists, page 549. The topic is about the change from the forward to the backward motion. He says:

These German Baptists, in America called Tunkers or Dippers, baptize so as to include the proper form of the English, the Dutch and the Greek. The administrator with the candidate goes into a river, the candidate kneels down in the water. The administrator puts his hand on his head, and bends him forward until he is immersed. He does this three times, pronouncing during the ceremony the usual baptismal words. The baptized continues kneeling till the administrator prays and lays on hands. Then he rises and departs. Trine immersion is very easily performed this way. Kneeling seems ill-timed, but the reflection of the historian, that it does not represent burial, is not quite accurate. For to bury in a figurative sense, which is the sense of the apostle Paul, is to conceal, to hide, to put out of sight, to cover, and in the present case to cover with water. It is not the posture of the body, but the overflowing of the water that seems to be intended. Thus it is said, buried in snow, buried in thought, buried in the world, buried in books; and in this sense ecclesiastical writers understood a being buried in water in baptism. Not for the exposure of a corpse, but for the covering of a man, as Jesus was covered in the grave. The first English Baptists, when they read the phrase "buried in baptism," instantly thought of an English burial, and therefore baptized by laying the body in the form of burying in their own country. But they might have observed that Paul wrote to the Romans and that the Romans did not bury, but burned the dead and buried nothing of the dead but their ashes in urns. So that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England.

What we want you to notice is, that this man not only admits, but *declares* in the most positive terms that there was a change made from the forward mode, that had anciently been observed in the days of Tertullian, and which had been changed from the forward to the backward mode. Now I will bring it before my friend again (he is here to represent a large church), that he can not find the backward form of baptism that he administers in this country for fifteen hundred years after the Lord Jesus. It does not go back beyond the Reformation at all. What, then, have we before you to-day on this subject of baptism? A baptism and a practice in reference to it, which was not carried on for fifteen hundred years after the Son of God lived on earth; and yet he gets up and argues against a baptism that can be found with the earliest fathers, and by them is referred to Christ himself.

We bring this up to show you in our seventh argument that our friend here in this discussion is under obligations, morally, to meet some of these issues. We charged him yesterday to find single immersion within less than four hundred years of the Son of God. He said he did not have to do that; that he was not on the affirmative. We challenge him now to find the practice which he

has in his church in less than fifteen hundred years (that is, a single backward action), to find it nearer than that to the time of the Savior. He will say again that he is not in the affirmative, but these people will hold him to account. If his baptism is not older than that, it can not be apostolic, and he has no right to claim an ancient origin for it. He tells us to go to the Scriptures, and when we come to the Scriptures he wants us to take what he says about them. Not what Luther, Ben Wilson or the Greek Fathers say. The point we make is very plain, that his practice is of modern origin.

Our eighth argument is drawn from the truth that the bread and the cup of communion is to be taken in two parts. The passage says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Do you not see it is to be taken in two parts, and that it is used in language similar to that which is used in the communion, where we say that the expression means three actions? I presume that on this my friend will not say there is but one action. But if the communion may be taken in different parts, will it not be just as logical and reasonable to take baptism in three parts as the communion, which is mentioned here in two parts? The bread and the cup are no farther apart than are the Father, the Son and the Spirit. The bread and the cup are both one, as you will see before we get through. They are one body, and they are given together. We say now that wherever it stands in the church that the bread and the cup, the emblems of the one body are to be taken in two parts of the communion, and yet but one communion, that the doctrine of baptism as set before us here is to be accepted in the parts in which it is presented, in the name of the Father and of the Son, and of the Holy Ghost.

But here are these corruptions he talks about. Did you know that all the corruptions he read about were in the Roman Church, which changed to single immersion? He read it against me and my authors, but it was against those who changed to single immersion. If he took the testimony I brought from Robinson, that these corruptions did not exist for the first three hundred years, he would see that this came up afterwards. If he had taken the truth of history, he would have seen that. But now let me help him to his own argument. We see the practice of the Roman

Church in the eleventh century, I believe it is, just about the time he was reading of, and shortly after the change to single immersion had been made. On the subject of taking the communion and uniting the two parts together, that came up. (You can put the names together in baptism just as they did in the communion.) And we see here that the bread and the cup were actually put together by the Roman Church. They mixed them together and took them both at once, just as they did baptism in 633. Let me read on page 812 of Bingham:

The men of this age did not yet think it lawful to communicate even the sick in one kind only, nor that the priest could say with truth to the communicant, the body and blood of Christ when he did not give him both kinds. But Bona, a Catholic priest, comes up. He *pities their ignorance, for they, poor men, had not yet learned that noble secret in divinity, the doctrine of Concomitancy to know that the body of Christ cannot be without the blood.*

Do n't you see the argument? While we are contending against my friend he comes charging the Romans with corruptions, and we are charging it upon them as well, and I am trying to show you just what is true on that line, that he has followed them in baptism. I hope he will never follow them in the communion. But I will read further. This Bona, in his argument that you could not have the flesh without the blood, made trouble. But after while it was settled. How?

Thus this matter was bandied about and disputed backward and forward in the Latin Church, some allowing it and others condemning it, now a council settling it, and then another council condemning all that went before them, till at last the council of Constance came in, with her paramount authority, and as Bona thinks very wisely, and put an end to all these disputes and inconveniences at once, by taking the cup wholly from the people, and giving them only the bread.

They could do that on Bona's argument, that you have got the blood in the flesh, the cup in the bread, because it is one communion. Upon precisely the same argument my friend has tried to get single immersion. And by the very same church from whom he got single immersion I have shown that the cup was taken from the people. Thus you see we are helping him to heap up more corruptions in the Roman Church; and they get single communion in the bread, because they thought they could not have the flesh without the blood; but the corruptions are not against us.

DANIEL SOMMER'S SIXTH REPLY.

Gentlemen Moderators, Ladies and Gentlemen:—I was thinking when my respectful opponent began his address, to which you have just listened, of the difference between Job and myself. I mean the Job we read of in the Bible. In the 31st chapter of his book and 35th verse, he says, "Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book." There is quite a difference between Job and myself, because I have many here to hear me, without saying anything in reference to the Almighty, and mine adversary has written a book, and he has brought it before you and read it in your hearing. I am glad that he had that privilege. I trust he enjoyed it, and in time we will come to consider it.

But I think now, after giving you what I did on the former occasion when I was on my feet, that I will proceed to examine what he has presented thus far in his two speeches to-day, as far as the time and circumstances will permit. He said he would first examine the point that the Elder made in regard to the corruptions. He then read from Robinson, a Baptist author, who, he said, did not stand with him in regard to faith. I was told last evening that by the great accumulation of human testimony, Alexander Campbell with the rest, and the talk in connection therewith that all these favored his position, and that it was supposed by some that these were trine immersionists. That statement was not correct. I do not mean to say that he thus stated, but the inference was drawn or was liable to be drawn from his reading such authors. He here says that this Baptist author did not stand with him in the faith. I call your attention to that simply that you may be impressed; not that all these authors were trine immersionists, but that they were faithful historians of that period. They mentioned correctly the facts about which they wrote, as we may admit; because we have no means of knowing that they wrote incorrectly. They stated things of those times and the practices of those times, and what do we find in them? Why, that for fifteen hundred years every one baptized, whether by affusion or immersion, was baptized in a nude state. And yet my respondent will take men of that character as interpreters of the commission for him. Will you, my hearers? Are they correct expounders of the

truth of God for you? Will you go back to those dark ages to get expositions of the Word of the living God for yourselves, when the people were bowed down under the clergy? Has it come to this, that here in the latter part of the nineteenth century, with freer access to the Word of God than any people in any century, that we must go back to the dark ages to get expositions of the Bible from those who practiced exorcism, or were guilty of all kinds of tricks and capers, legerdemain, manipulations and manceuvres, and in which time corruptions came in among the Greeks as well as the Romans?

And the statement was made that single immersion only came in after the corruptions which I referred to. I referred to an author whose name I could not give at the time, but the name of Vincent was in my mind then, and there is a brother here, who says that Vincent L. Millner is the author's name. If that is not correct I will send in the name when I get home, of the author from whom I made a quotation. It was Vincent L. Millner, a Presbyterian. The implication was thrown on me that I had not brought but one scrap of one author, and could n't even give his name. There is so much made out of these tricks. I have not learned them, and do not intend to.

My respondent said, "The Catholics held ten ceremonies to prepare for baptism and twelve after." Did the Greeks hold none? Need I refresh your mind to confute and confound that which has been brought before you, friends, and which is as unreliable as anything you have heard since this discussion began? The Greek church did not baptize their children until three years old or over. Does he go back to three years old to baptize? They gave the sacrament immediately after baptism. What he has been reading from confirms that statement. They prayed for the dead. Does he do that? They invoked the spirits. Does he do that? They prayed for the rich man who sinned away his day of grace on earth. The sixteenth of Luke is their authority for that. They believe in predestination. Does he? I do n't know whether he does or not. If so, so much the worse. They believe in transubstantiation or the union of the body of Christ with the "sacramental bread." So there is another speculation with reference to what was then called the "Eucharist." The Greeks have no convents, but a great many monasteries for monks, all of whom are

priests. That is the Greek Church. I would like to know if the Greek Church was free from corruptions. I thought I would like to refer to the Greek Church and let the people know what the Greek Church was. And here he would have you believe that all the corruptions are on the side of the Roman Catholic church, and that the papacy and single immersion are found there, and the mixing up of bread and wine is found there; and that on the side of the Greeks it is all pure and clean and spotless. And yet an author whom he has brought before you says, that for fifteen hundred years baptism was performed in a nude state, and he dares not practice it thus in the United States of America. If they are proper expositors of the Savior's teaching and commissions and how many immersions we should employ, why not take them on the question of our being divested of clothing? I want that to SOAK IN. I have taken down these learned writers to hunt up after a while how many learned writers he has referred to.

"The Greeks complained of the corruptions of the Latins." What of it? He has complained of the corruptions among the disciples, and of Protestantism generally. And Protestantism complains of the corruptions of both the Greeks and Latins so far as doctrines are concerned. I believe in the might of God's Holy Book, and will show it more fully if this debate continues, that German Baptist preachers are Judaizing teachers and not Christians at all, and that the people who have listened to them and have believed, have been deceived by them. So there is nothing in that so far as the Greeks complain of the Latins. So far as that is concerned the Latins might turn around and complain of the Greeks.

Elder Miller said that he came to prove what he told you, but that I wanted you to believe something simply on my assertion. Prove it by what? Suppose I go into a Court here in your County, and I bring up a witness to prove a certain point; and he proves to be a liar and a drunkard and a thief, or he proves that he has been keeping company with liars and drunkards and thieves, and I do not know even that he is corrupt himself; yet I can not tell the difference between him and the others he has been keeping company with. Do you suppose I could substantiate anything? Here are authors who may be correct enough in themselves, but there is not one of them that accepted the teachings as he regards

it as correct from the Book. They are not as clean and pure and saintly as he claims them to be, within the one, true and living faith. They are not of his company. He can not fellowship them. They have been in bad company so long, and mixed up with so much iniquity back there that you can not trust them. So far as I am concerned, I will tell you something I want you to believe. I have presented to you one witness. Anything else I have read is an off-set to some things he has read, but not from the Word of God. He said the Scriptures teach so and so. I endorse that witness throughout. That witness is the Holy Spirit, speaking through the Bible, the living Word of the living God, which lives and abides forever. We turn to Ps. 119: 89, and read: "For ever, O Lord, thy word is settled in heaven." I have brought before you a witness whose testimony is forever settled, whose word lives and abides forever. That is the kind of witness I have presented. You can see the difference. He brought up Adam Clarke. Recently I had occasion to look at Adam Clarke on the eighth of Acts, and I can give his language verbatim on the immersion of the Ethiopian officer. He said that going in the chariot to where there was water, he commanded the chariot to stand still, and both went down into the water, and he says the eunuch "plunged himself, no doubt, after the manner of the Jewish proselyte baptism." In other words, he tumbled himself over into the water, like a man driving into the water, and would not allow that Philip had his hands on him at all. That is Dr. Adam Clarke. I am correct in that. I read it only a few weeks ago—his comments on the conversion of the Ethiopian officer. Adam Clarke was a sprinkler. He believed in and practiced sprinkling. They admitted immersion was practiced in early times. That great scholar admits that was the primitive teaching, and then would not practice something that he thought was practiced in primitive times. Will you trust him? We look on those men, every one of them, with distrust as far as that is concerned.

Seventy-five millions he spoke of in one quotation here, and then he says I can not give the author of a single work that I refer to. He does not like to have me calling him back to the Scriptures. I know that is just where it hurts. But what does his proposition say? "The Scriptures teach trine immersion as it is observed by the German Baptist or Brethren Church." There

is the proposition calling and *calling* and CALLING for a Scripture which teaches that you should go into the water, kneel down in the water, and being catechized, should be put under the water face foremost once, face foremost twice, face foremost three times. I am calling and *calling* and CALLING for a Scripture of that kind. He acknowledges the *Burial Argument* and the connection of burial with it. What class of people are buried with their faces down toward the earth and their back up toward God's sky? Is not that perversion? The question arises, When and where did God practice that? If he can show that, then so much of the Bible they practice. Being born is a coming forth. They are born into the kingdom backwards. If that is the idea the gentleman has, I am not surprised that he has been reading the Scripture wrong on this and other subjects, as we shall see. Born into the kingdom backward!

He says, "We want it understood that we stand with the learned world of ancient times on this subject." We did not question the fact but what the learned world did practice these things, mixed up as they were with all their corruptions. If the proposition had been that the learned world or the ancient Greek fathers, or the ancient writers taught trine immersion, or that the ancient practice was trine immersion, why we would not have taken the negative of the proposition. But the proposition is, "The Scriptures teach trine immersion as it is observed by the German Baptist or the Brethren Church," and the proposition is calling and *calling* and CALLING for a passage to that effect.

"One Lord, one faith, one baptism" he said. It is not translated "dip." It is not "one *bapto*." That is not in the noun form. I wrote down in my notes here "nonsense." Of course *bapto* is not a noun form. And whether it was a slip of the tongue or merely of memory, or dealing with things that our elderly friend is not acquainted with, I do not say. But he throws up that I apologized and took back what I said yesterday about the German. I am glad I can correct mistakes when I see them. But he does not do that. I called on him for an apology last night. He did not make it here. It is too late now. It would have been easy to say, "I beg your pardon." He tried to charge it on somebody else. Self-preservation is the first law of nature and self-justification is the next. But I expressed myself as much obliged to the

gentleman that called my attention to my remarks about the German article. Years ago I went over it, but I have not looked it up recently, and consequently my memory was not as clear as it should have been here. I was plowing with a gentleman a while ago and the plow struck a stone and it came out. He said, "No matter, go along." I said "No, my business is to correct mistakes as fast as I make them."

On the question of "one Lord, one faith, one baptism" he talked about the German here. I looked it up and I found "*Ein Herr, ein Glaube, eine Taufe*" and I challenge him to know if the word "*Taufe*" does not mean "dip" in the German. As this is a noun form, what can it be? The participle form is used in the plural sense. I have called attention to that. This means "dip" just as certainly as *baptisma* or whatever it is in Greek, when we come to translate it into English it means ONE ACTION. He says immersion is a Latin word, but it expresses more definitely than an anglicized word from the Greek can, because immersion is so commonly used in the English language, and it is clear. It has a citizenship here now, and is no longer a foreigner. I claim it is an English word of Latin derivation. So far as "dip" is concerned, if he prefers, it is "one dip." I did not bring a German lexicographer, because I proposed to set these matters before you in their grand, strong, active form in English and that you might judge by these results. He said that I said I had twenty-seven times as much help offered me as I read. I want to call attention to that. I said seven times and probably twenty times. I had the seven first, and then the twenty, and it was not twenty-seven times, for I had the seven before the twenty. He may have been thinking about the German where they have *sieben und zwanzig*. I may have had it transposed that way, as we say, *sieben und zwanzig* or *drei und zwanzig*. But my recollection is I did not say twenty-seven, because that is a number I do not use, and I did not need to use it in a case like this.

Elder Miller said, "The Bible does not say a word about the cloud being over them." Taking the tenth chapter of First Corinthians, I will read it for you. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." I took this down just as

it fell, because I knew, whether it was a slip of the tongue or not, that he was against Paul, and he could adjust that. If he says he did not mean that we will yield, and let him say what he did mean.

I believe it was Quinter that he read on First Corinthians tenth chapter, where the book said that Tertullian, the oldest of those writers, who lived within one hundred years of the death of the Apostle John—Tertullian declared that they required a somewhat ampler pledge than the Lord himself. Reference was made to Quinter, who says,

We conclude, therefore, with much confidence, that Paul introduces in the verses here being considered, not one symbol of baptism, made up of two parts, but two different symbols instead. There was a symbolic baptism in the cloud, and there was a symbolic baptism in the sea.

Well, I am glad he put it in that shape. "WE conclude with much confidence." That is OUR conclusion, said Quinter. In other words, that is his thought on the question. My mind here reverts to Isaiah 55: 8, 9: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Not in any one verse in this Book is there any reference to Quinter on Baptism. And consequently he is a man like the rest of us; and unfortunately for him, a man on the wrong side of the question. He is on the side of those old writers, and old practices, where they practiced exorcism and legerdemain and tricks of craftiness; where they pretended to cast the devil out of each individual before he was a fit subject for baptism. And one man who had been put through this performance, after he got through fell sick of a grievous distemper, and thought he was going to die, and they sprinkled water on him. Right in the midst of all that mass of testimony he finds his expositors or commentators on the language of the great commission, which says, "Baptizing them into the name of the Father, and of the Son and of the Holy Spirit."

Here is page 169 in his own book, but I will reserve this in order to expose it after dinner; those references which he made to several different parts of the book, and I expect to show them just in their true light. Do not be surprised friends that I am not finding much to say now. I am reminded of the case of an old farmer up in New England years ago, who was asked why he

did n't reply to a speech of a young lawyer in a controversy they were having. And the old farmer said the reason was that it always jerked him the worst kind to kick at nothing. And the difficulty here is to find anything this side of that mass of corruption worth taking hold of. The Scriptures to which reference has been made here we propose to take hold of, but all the rest is along the path of the nude baptisms, the exorcisms, the milk and the honey and the salt (and of that I will give you simply a statement without referring to the author) and various performances of that kind with reference to baptism.

Now we will turn to the proposition again: "The Scriptures teach trine immersion as it is observed in the German Baptist or Brethren Church." Here we have the proposition, which my elderly friend affirmed, and which he came up here for the purpose of proving and brought a whole mass of books. It seems to me he has referred to over one score of authors already, and has brought before you these stupendous volumes for the purpose of making an impression on the audience, to show he is in that kind of company. What is the result? The further he gets away from that kind of company the better it will be for him, the company of the exorcists. The day is over with us, for the exorcists, and the various superstitions of ancient times in the Greek and Latin church. Why does he not take his Bible and prove his proposition if it is Scriptural? It is the Book of man and the Book of God. It is the Book of earth and the Book of heaven. It is the Book of time and eternity. It is the Book which taught the ancients how to obey God in the Scriptural dispensation so as to get the divine approbation, and be saved by the Lord Jesus Christ, who was to be revealed in the Messiah. It is the Book in which we have the revelation of the Lord Jesus Christ when he came to this sin-cursed earth and taught and died for us to save us from our sins. He was born ONCE—not twice. He died ONCE—not twice, was raised ONCE—not twice, and just as certainly as his own baptism had a reference to his own death and burial, and resurrection, that baptism was single immersion and not trine immersion. And we have his word here in which he informs us that he taught his disciples by all authority, that they were to go unto all nations and preach the Gospel to every creature, baptizing them, he said, into the name of the Father, and of the Son, and of the Holy Spirit,

teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world. And thus those twelve apostles in their official characters are with us, and give us instruction on this question; and as Isaiah said over here in the tenth chapter of his prophecies the following language: "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." It is the eighth chapter and twentieth verse. And this word speaks of "one Lord, one faith, one baptism"—"one Lord, one faith, one immersion"—"one Lord, one faith, one dip," just as certainly as that the word is singular in the original. And anything else, my hearers, is one of those twistical efforts which are made by those who profess to be logicians to impress the people in favor of their position and to cause the people to go in that direction.

ROBERT H. MILLER'S SEVENTH ADDRESS.

Brethren Moderators and Christian Friends:—I am before you again to continue the discussion on our part; and first I feel it my duty to reply to some things said by my friend. He said yesterday evening that he was told that somebody thought all the books I had were from trine-immersionist authors. I do not know why he referred to that. I remarked often enough that they were not. We have not read from a single trine-immersionist author what a trine immersionist said, save as they quote what men said in the third century, in the early ages. We have quoted from Baptist and Episcopalian authors pretty largely. He spoke about the corruptions, and he said they baptized nude, that is, naked. Now a man, when he is speaking of history, ought to give the facts of history. He ought not to get up and tell what history teaches, without reading carefully to know what history does teach. They did that sometimes, and in some places, but they did it in a way that was not indecent. I simply give that as a passing notice. You will find they were careful about that, if you search the histories. But if it was so, how much further is he out of the implication now than I am? If any man is clear from the implication he is making, it is not he, for he is a Baptist. A man that SPRINKLES might urge that with some force. But how HE could bring that up against anybody, I have not logical mind enough to see, except for effect. He says we must go to the dark ages for trine immer-

sion. You all know what the dark ages are, and you know that we go clear beyond them. When were the dark ages? Were they the first three centuries? They were not then. They commenced along about the fifth or sixth century, about the time single immersion commenced. We go beyond the dark ages, to the purest days of the church, as Robinson the Baptist, and Orchard, and others tell us, but he does not find single immersion there. Why bring that up against us, when there is not a single thing to sustain it that I can conceive of? Trine immersion is not founded on what occurred in the dark ages. Cathcart said that the evidence that it existed generally at the commencement of the second century is overwhelming, and he is a Baptist. My opponent says he goes to the dark ages for trine immersion. Why does he say it? He thinks some people here do not know anything about it, and that the people will believe what he says, without going to any books to prove it. He had better go to the books on some other evidence. He says he has been calling and calling and calling for Scripture. He has a good deal of audacity to say that, after I told him in the beginning of the discussion that if he found a single passage of the New Testament, given in the form of the commission, which meant a single action I would give up trine immersion. I called for that, and he tried, and what did he get? You remember he brought up about men coming from the east, and from the west, etc., and sitting down with Abraham and Isaac and Jacob. And that was a case I could illustrate, and you know I put a hat down and a pencil by it, and told him to put that pencil in the hat from the east, and from the west, and from the north, and from the south by one action. I told him that if he would do that, I would give up trine immersion. That is not what he meant, he said, but it was the sitting down with Abraham and Isaac and Jacob. And when I put an active, transitive verb there, he was as bad off as before; and yet he is calling and calling and calling for me to go to the Scriptures. I call on him for one single Scripture in the form of that commission which proves a single action. I plead with him to give me that chance, and he would not give me the chance. If he had, he would have got caught, just as he did on the other. But that calling is just for effect, because we are differing about the meaning, and when we come to find out the meaning he wants to stay in the Scriptures and read verse aft-

er verse, and tell the people that when the cloud stood behind the children of Israel at the Red Sea, it stood over them. If he can do that, and get that meaning out of a passage, he can prove anything he wants to. I read, not from our own brethren, but from the best Baptist and other authority I could find, for our interpretation, and they declare that our meaning is right. He told you to go to the Scriptures. I come surrounded by Robinson, Cathcart, Williamson, and Wilkinson—we are sustained by their testimony on that point. And we have defeated him in that argument I presume. I think so.

I believe I will now finish up what I have prepared. It will take but a minute to explain it, as we want the brethren to be well informed on baptism, as well as we are able to inform them. What evidence is there in history in regard to trine immersion reaching beyond Tertullian? Tertullian was born about fifty years after the apostles' time, and wrote when he was fifty years old, making his writings date about one hundred years from the apostles. Such evidence is overwhelming, then. What evidence have we beyond that? We have evidence of two kinds, and I want to present it to you. First I take Conant, the President of the American Bible Union Translation. He was President of the American Board, and one of the best scholars in the United States. I will read from him a little. Speaking of trine immersion, he says, Quinter, page 103:

The practice was adopted at an early period, of immersing at the utterance of each name. But this is clearly contrary to the terms of the command. To justify such a practice, the form should have been either, *in the names of*, or *in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit*.

Now just what we contend for in the commission he says ought to be that way to prove it, and he is a leading Baptist of America in our day. Do you not remember what I read from Justin Martyr yesterday? He lived and wrote a little before the middle of the second century, and was born about the close of the first. What did he say? He says, speaking of baptism, that they are baptized in THE NAME OF THE FATHER, LORD OF HEAVEN AND EARTH, * * * AND THEN IN THE NAME OF THE SON, * * * AND IN THE NAME OF THE HOLY SPIRIT. He uses the precise form of baptizing that the most learned Baptist of the Continent says would prove trine immersion. He used it within fifty years of the

last apostle. That is one strong evidence we have of trine immersion in the very beginning. Second. Now the Montanists, a society of people, or sect that split off from the Church, arose the middle of the second century, about the time Tertullian was born and Justin Martyr wrote. They grew to be a large church, and Tertullian in his day, the man about whom this dispute is, wrote several books. And Robinson, page 177, the Baptist historian, tells us that Tertullian in none of his books ever told a single word about changing his mind on baptism. The Montanists were trine immersionists, and Tertullian joined them. They seem to have come forward prominently as a sect about the close of the second century. And this proves that the trine immersion of the Montanists was the exclusive practice in the time of Tertullian, and there is no evidence that it did not exist before. Third, there were two million Christians at the close of the second century. Think of it, two million Christians at that time. I believe I had better read, because I want it to go on record, so that you may know hereafter. I will refer to Quinter, page 208:

There were in the second century, according to Dr. Haven, as given by Mr. Bate in his *Cyclopædia of Illustrations*, under the head of the *Progress of Christianity*, two millions of Christians.

That was at the time of Tertullian, and at the close of the second century. Do you suppose these two millions of Christians who were trine immersionists were made at once? What would logic and reason tell you about the time it would require to make two millions of Christians believers in trine immersion? That you would have to begin back at least one hundred years to get two millions of trine immersionists at the close of the second century. Can it be possible that there is no evidence here that trine immersion existed before the last of the second century, when it would take all of one century to make that many trine immersionists? Again, on page 209, I read from another Baptist author, Orchard, who is quoted by Quinter:

In closing his history of the second century in his *History of Foreign Baptists*, he says: "Although unwarrantable customs and ceremonies began to prevail at the conclusion of this century in some of the churches, yet the ordinances of religion were not diverted or altered from their scriptural subject, which is supported by the best historians, as, 'It does not appear by any approved authors, that there was any mutation or variation in baptism from the former century.'"

Do not forget that. Orchard certainly was a very learned man, and not a trine immersionist, but he says there is not a particle of evidence from any source that there were any mutations or alterations in the baptism of the second century from that of the first, and there is no evidence in history that there was any change in the ordinance of baptism in the second, and at the close of the second we find about two millions of trine immersionists. Now I will give you one more, the only one there is. I will say beforehand that it is controverted by some. Some single immersionists contradict it, still I give it, because it is quoted by some of the Greek Fathers. Here is Macarius, a Greek Father, writing against the Roman Church, and he says, after stating trine immersion to be the established order of the Greek Church, Chrystal's Modes of Baptism, page 226:

Finally because of the avowal even of the heterodox, the ancient church thus administered this sacrament, as Saint Dionysius, the Areopagite, Tertullian, Saint Basil the Great, Saint Gregory, Nyssen and others indisputably attest.

Now Macarius places Dionysius before Tertullian, back in the second century. Chrystal gives in another place in his work a quotation from this same Dionysius, as a writer of the second century, and does it because the Greek writers of ancient times quoted him. And not only that, but because Robinson in his history tells us that in the preaching of the Apostle Paul in Athens, in that great city, there was a man by that name who was converted to Christianity and joined the church, page 589 of Robinson.

Now I believe I have gone through with all that I have prepared to bring before you in this discussion on the subject of trine immersion, or nearly so. I had more matter all along than I could present, but I have gone through with what I intended, and I now call your attention to the ground that we have gone over. I shall read but very little, if any, more to you, and I go back now to the foundation. If you remember, when we began we told you we founded our doctrine of trine immersion on the existence of three Divine Powers in the Godhead. We admit that, in a sense, they are one; but we declare to you that, in another sense, they are three. If the three can be made one in any sense, we might tell you that the one can be made three just as well. Every logician will tell you that. If the three can be made one, or if the one is three, the three are one. The sense which will determine that one

way will determine it the other. We want to show you that God in giving to the world a formula of baptism, says: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I brought that up before you clearly. Clearly, if that language means one action, we are wrong. There is not a bit of doubt that the Lord Jesus Christ meant what he said, and said what he meant. If that language means three actions, you are wrong and we are right. There can be no doubt about that. Then the great question is to find out, if it is in our power, what the real and true meaning of that language is. I will give my opponent a chance to make it clear. If you find this form of expression anywhere in the Gospel where it clearly means one action, I will surrender trine immersion. I made that offer before; and he tried it, and you know what a failure he made. If he would make me that offer, I would demonstrate it, as I have done, to mean three actions. Here is the foundation of the difference between us. It is in the meaning of the language used by the Savior. These Scriptures must be interpreted according to the general rules governing our language, in the interpretation of other books. Campbell says that. I say he has no right to make a special pleading here. He has no right to get out of the ordinary rules governing the meaning of language, when he is arguing for a point in the construction of Scripture. He can not find an example in divine or human authority that stands by or sustains the interpretations he wants to make. *How can he be right?* How can a man be right standing in that position, that he can find no human language, inspired or uninspired, which gives an interpretation of anything just as he wants to make THIS? He is laying the foundation that way; but his call is to go to the Scriptures; as he is calling on us. That call is for effect only; for we are here and ask him to find a lexicon, a dictionary, a commandment, a chapter or verse in the Bible, which will justify his conclusion. After bringing up that point, we went on to speak of how the Scriptures presented this great truth. He is my opponent and is in the negative, but he has not pretended to answer our arguments. He has not pretended to follow us. We make the point that every Christian is in the Father, and in the Son, and in the Holy Spirit. We prove that as far as words can make it, and then turn and ask how he got into the Son. The apostle

says baptized into him: "As many of you as have been baptized into Christ, have put on Christ." How do we get into Christ? By one action in baptism. We get into the Father by one action in baptism. We get into the Holy Spirit the same way, just as we get into Christ, by being baptized into him. It is precisely the same, and what reply does he make? "Oh," he says, "I accept all he says," and turns around and says it means that "we are baptized into the Godhead." Is that accepting what we say? It is just contradicting it in the same breath. To answer the argument, How does a man get into the Son? Only by being baptized into him. And when the Scriptures teach that you are baptized into these three sacred and divine Persons, we want him to show how it is possible, according to the rules of logic, that we can get into these three without a baptism into each of them. I have read from Campbell a very beautiful illustration of our idea on this point. Campbell says that no one can fully realize and appreciate and recognize the great change there is from the covenant of Satan to the covenant of Christ, and pass through the ordinance of baptism, and receive the Father the Lord of heaven and earth as his Father, and have the Son as his brother, and the Holy Spirit as his Comforter and Guide,—no man can fully realize and pass through all that without realizing and feeling the sacred relations which he sustains to each one of these three divine Persons. That is the foundation of the argument we presented, and Campbell sustains us in it. When the Elder says, "It is the Godhead, and we are baptized by one action into one name, because they are all one," we admit, and even affirm, they are one in a certain sense, the same as Christians are one in a certain sense; husband and wife are one. That is true. And the Scriptures say so in a certain sense, but not in every sense. We know they are one in a certain sense, but not in every sense; and in the sense in which they are three is the sense in which salvation is offered to the world, in the work of the three divine Powers, the Father, Son and Holy Spirit; the Father sending the Son, and the Son dying to make atonement; and the Son afterwards sending the Spirit to give life and enlighten and inspire the apostles to preach the Word of God.

Our second argument is somewhat related to the first. It is that the word NAME is here. You remember we brought up

Scriptures to show that when it says, "Baptizing them in the NAME of the Father, and of the Son, and of the Holy Ghost," the meaning is, "Baptizing them into the Father, and into the Son, and into the Holy Ghost." We read from Alexander Campbell to show that was the meaning, and quoted a number of authors. When we come to look at that in its true light it has another idea, that we are baptized into the Father, the Eternal God as our Father; we are baptized into that great and holy relation (as covenant children) to God as our Father. And we are baptized into the Son,—the Lord Jesus Christ, as our Brother and our Redeemer, the Founder of the church. He is our Savior. When we are baptized into the Holy Spirit we are baptized into that Spirit as our living Comforter, giving the idea that in every sense the Father has a work to do, and the Son has a work to do, and the Holy Spirit has a work to do. And when the covenant is made with God, the sinner is baptized into it, and in it he lives. Through all of his life, the one who is baptized into lives in the Father, and in the Son, and in the Holy Ghost, precisely in the sense in which he is baptized into them.

Our third argument is founded on the meaning of the commission according to the rules of grammar. We have had a good deal said about it. That is where we find the Greek genitive, and the German is the same. My friend tried to fix it up, then apologized for it. He went to the Greek to get the genitive; then we explained that it is baptizing them into the Father's name, and into the Son's name, and into the Holy Ghost's name, giving it the genitive form, instead of the objective, and making it as plain as possible. We called your attention to that then, and call it now. Go back to the Greek Fathers who understood, according to Dr. Clarke, more about their own language than it is possible for us to know, and ask them the meaning of these Greek words in the genitive form. And the seventy-five or one hundred millions of them all say it was trine immersion. The great company of those who read the Scriptures in their mother tongue say it means trine immersion. I bring that up to show what it means in the genitive in Greek and German, and the objective as we have it in English. But my friend says, "Oh, don't bring up books here; in this century we know more than they do." He does that to show that the witnesses I have brought, backed up by seventy-five or one hun-

dred millions of Greeks, are not equal to the men of our time; that he had around him Greek and German scholars to help him, and they knew more than these witnesses I was bringing, and he called on me to go to the Scriptures. I do go to the Gospel to get the testimony, and then I bring up the evidence of these seventy-five or one hundred million Greek witnesses; and I bring them with me, to show what the commission means according to their judgment. Suppose we have one hundred millions of people in Germany to-day, and among them some of the most learned men in the world, and this commission was written in the German as it is in the Greek, and every one of these hundred millions of Germans agrees that the commission meant trine immersion; and I challenge him to find one German of all those who use it as their mother tongue who says it means single immersion and I will give up trine immersion. He can not do it at all. In that he utterly fails. That is precisely what is the fact in reference to the Greek. There were one hundred millions of these Greeks, and thousands of the most learned men of the world have written on this subject, and they all say the same. I challenge him to find a single man among them who says it means but one action.

Our fourth argument is drawn from the fact that the Greek and Latin Fathers understood the commission to teach trine immersion. And what did I bring as evidence? I go to Robinson and Bingham, and neither of them trine immersionists. I go to Robinson who is a Baptist, and go to Bingham who is an Episcopalian of England.

DANIEL SOMMER'S SEVENTH REPLY.

Gentlemen Moderators, Ladies and Gentlemen:—I feel a good deal like singing, though my voice is not in good trim. I feel like singing:

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in corrupt history's word.
What more can *he** say than to you he has said,
You who unto corrupt history for refuge have fled.”

But, as I said, my voice is not in good trim for singing, and so I will spend the time talking. I will begin where my respondent left off, while it is fresh in your minds. He says, “Suppose there

*Pointing to Elder R. H. Miller.

were one hundred million Germans and the Scriptures had been written in the German language, and one hundred million Germans would testify thus and so, as the Greek have testified with reference to the matters he has brought before you. What then?" But suppose that the one hundred millions of Germans were all abominably corrupt in their religion. I would not have any confidence in their judgment. Because if they had no more sense of decency than to baptize men and women naked fifteen hundred years I would not trust the Germans any more than I would the Greeks. You see how lightly he treats that. I read in the book that he brought before you that for fifteen hundred years, whether they were baptized by affusion (if that was baptism) or by immersion, it was done in a perfectly nude state. Did you notice how mildly he touched that which is an indication of the corruptions of the times? I will read again Paul's language in 2 Thess. 2: 7: "For the mystery of iniquity doth already work." Did n't have to wait one hundred years. "Only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Now turn from that over to the inspired John's language in the book of Revelation, his vision on Patmos, and there I will read you concerning the church in Pergamos, beginning at the twelfth verse of the chapter. "And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam." Do you know what that is? The doctrine of getting God's people to corrupt themselves by going contrary to his will. According to Josephus, placing young women in their sight, and thus causing the young men to fall in love with them. "Who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication," is the Scripture statement. There was the church in Pergamos at that time. (Something was said about the church "of." Here is a church "in." It is "in" and "of" indif-

ferently, because it refers to the places where they were.) He says in the fifteenth verse: "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." Do you know what that was? Disregard of the marriage relation; free-lovism. "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Need I read more? Here were the seven churches, and I believe only one that was not under the condemnation of the Lord Jesus Christ before the apostle John died. Do you see my hearers, the mystery of iniquity had commenced to work doctrinally and practically, and they had become corrupt, and were speculating about Jesus Christ, whether he was Creator or creature, and there the heresies commenced under the very eyes of the apostles.

These come up within one hundred years of the last of the apostles, and by retrogressive inference my respondent tries to reach over to the last of the apostles and make you believe he has the missing link. I call again for the missing link. It is mere talk. That is all there is about it, and it is the time of a corrupt historical period, and my elderly friend knows it. *He knows it.* HE KNOWS IT. That period was so corrupt that the laws of the United States would condemn the practices they tolerated. We feel he ought not to bring it up. Let him practice nude immersion and see if he is not jerked up before he is a week older.

With reference to the commission, he was dwelling on that. Did the Lord Jesus Christ say, "Go into all the world and preach the gospel to every creature, and he that believeth and is baptized according to the interpretation of that corrupt period of the

world's history shall be saved"? Did he say that? According to the interpretation of a corrupt period of the world's history where they practiced many abominable corruptions contrary to God's Word in many particulars? If so, go and obey the commission, as he says it should be. I want to know if he believes what any one of them says all the way through? Does he believe what Quinter says about Tertullian, that there was an addition to what the Lord required to be practiced? He does not believe one of them. He has brought here witness after witness that he does not endorse throughout. I have brought one witness I endorse throughout. Do you see the difference? I want him to find the Scripture which says we are to baptize in the name of the Father and in the name of the Son and in the name of Spirit, separately. "As many of you as have been baptized into Jesus Christ have put on Christ." Find the Scripture which says, as many as have been baptized into the Father have put on the Father; and as many as have been baptized into the Holy Spirit have put on the Holy Spirit. I lay that before him.

He is trying to make capital out of the fact that he has called on me for another passage of Scripture containing this same form of expression which means a single action, the part of the Scripture on which he builds his preposition "of." I referred him to Luke 9: 26. I will read it to you again. In Greek it is the same form of expression we have in the English, and which we find in the commission: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed." That is the formal part. Here is what we dwell on. "Of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." There is the very same form of expression, the same authority for "of." He knows Christ did not have to come in one glory and then come in another glory and then come in another glory. It was the coming to which attention is called. He came in his own glory, and that of his Father, and that of the holy angels. It is the same form of expression in the Greek, and whether he knows that or not he has ignored it. Some years ago I got into a little debate with a man on baptism. Said he, "Show me a passage of Scripture that says we are saved by baptism, and I will give up." I referred him to 1 Peter 3: 21: "The like figure whereunto even baptism doth also

save us," etc. But he did not give up. Why not? And why did not this gentleman give up? Why did not he yield? He has scholars on that side of the question. We will refer that language to him for the Greek of it. If he is not satisfied, refer it to the best scholars he has, or to those who are impartial. If they do not say the same form of expression occurs in Luke 9: 26 and in Matt. 28: 19, I will surrender the case. It is the same form of expression with reference to authority for a repetition of the noun by reason of the preposition.

Let us go a little farther—going backward. He made mention that we get into Christ by being baptized. How do we get into the Father and the Spirit? That is what I challenge him on. Can he find anywhere that as many as have been baptized into the Father have put on the Father, and that as many as have been baptized into the Holy Spirit have put on the Holy Spirit? Let him find that Scripture. It says, "As many as have been baptized into Christ have put on Christ." We deny what he says, that if the commission means one action we are wrong. We spoke about the harmony of truth with truth. If it means three actions, the rest of the Scripture is wrong which says ONE BAPTISM; "One Lord, one faith, one baptism;" one Lord, one faith, one immersion; one Lord, one faith, one dip, using the word "dip" as a noun. And according to his own showing what is it? Either that the other part of the Scriptures is wrong, or else my opponent is wrong, and I leave you to decide. I would rather believe the other part of the Scriptures than believe him. Would n't you?

Some of these notes I have already met, with what I have said. Consequently we will glance onward. I referred something this forenoon to this afternoon. I am glad my eye has fallen on it. It was that which was offered to off-set the argument based on the death, burial and resurrection of Christ. Matt. 13: 33 was referred to, where a woman had three measures of meal. She had the leaven and put it in three measures of meal. I had to exercise considerable thought, even in the noon hour, to see what he was getting at there. He said there were three on one side and one on the other; and one on the one side and three on the other. And it was in such shape that it was difficult to gather what he was trying to get at. I think he meant that there were three measures of meal, and to put leaven in three measures of meal the

woman had to put it in three times. I thought the idea was that the woman put the leaven and the meal together. But I could n't tell from what he said whether it was three measures in one measure, or three measures in three measures. When that is analyzed and synthesized, what is the result? It reminds me of a Scripture we have in the inspired John, his First Epistle, fifth chapter and seventh verse: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one." That is about what it is, and it is not on this side of the question. But as for finding the relationship between the Father and the Son and the Holy Spirit, that is where the failure is all the way through; and that is the speculation that originated trine immersion without question, early in the Christian era, when the people began to argue on these questions among themselves. The Greeks—how they prided themselves on their philosophy! When Paul came to preach among them they said that he set forth strange gods because he preached Jesus and the resurrection. The people spent their time in Athens telling about some strange things. It was the philosophic period. When they got hold of the Trinity, there was a new something to speculate on, and it was not long before they speculated sufficiently to resolve the three personages of the Godhead into three separate personalities. And in their analysis of the Godhead there was a foundation laid for the three separate acts of immersion, and that is the way it came into existence. We can easily see how that would be when we take into consideration the character of the people and the times in which they lived, and their disposition to speculate.

But, there was the parable of the talents, the man with the talents giving them to his servants, three different individuals. They were to obey this one man. When we come to that we may say that when you baptize three different individuals it requires three different actions. When there were three different individuals, of course there were three different acts. He gave one talent to one and two to another and five to another. What is there in that for him on that side of the question? When he read that out of his own book he came to the case of the ten virgins in the twenty-fifth chapter, five wise and five foolish. The five wise had the oil that God intended they should have, and the others slept. Well, they all slept for a time. I do not know but that the others

spent their time looking up secular history. They might have had their lamps full of secular history, and the representation is correct. They represent the people who leave the Word of God and go hunting after history, and fill themselves with that rather than the Word of God. The five virgins who were wise went in because they were prepared. And if that man (pointing to Elder Miller) is prepared and you are prepared (pointing to the audience) it will be by following the Word of God and not old histories. There will be nothing in them that will burn when we go down into the valley of the shadow of death. But they will all be burned up in the final conflagration. He would better leave them.

Then we come to the grain of mustard. It illustrates the principle of growth. The small seed grows into the greatest of herbs. Then look a little further to 1 John 5: 7, and there we find the three in one and the one in three, the Father, the Word and the Holy Spirit. Such being the case I repeat you can not find an illustration of the Godhead on the face of the earth, and it is foolish to attempt it. When we come to examine and analyze it we see he has not an illustration of the Godhead, nor can he find one. He wants me to find the same language that is in the commission somewhere else, of the same kind and character. I have done it, as far as one feature is concerned. But there is not in full another SENTENCE of that kind, and there is no need of such a sentence to be there, and that is the reason it is not there. I might ask for another sentence in the book which said: "The Father, the Word and the Holy Ghost, these three are one," and I could n't find it. What follows after that then? The one Scripture sets forth what the Father intended with reference to the baptism into the Father, Son and Holy Spirit, and what are the results? When we search the entire domain of thought as far as we are able to examine, we are unable to find anything to illustrate the relationship of the Infinite God to his Son who possesses the Divine attributes, and the Holy Spirit which is sent by the Father, and likewise by the Son.

My opponent calls on me to prove single immersion. I am not affirming a proposition. He is affirming it. Why does he get tired and ask me to affirm single immersion? And suppose I should have then tried to do so? Suppose I wanted to bring up something, what could I have done? I could have appealed to all

the millions that now profess to be Christians, on the subject, except the Greeks and the German Baptist Church. Then I could have considered the history of early times, when men lived under a monarchy, when they were persecuted, and the period of corruption and ignorance of those days. I could have appealed to that time which he wishes us to think was such a bright and splendid period. But the art of printing was not invented then. Not one man in a thousand had a book. The cities were the centres of learning, and books were in the hands of the priests chiefly, and after a little time the ecclesiastical power was centred in the hands of the more powerful, the diocesan bishops, etc., and as they became corrupt they corrupted the people. They began to baptize in a nude state, and exorcise or cast out demons, and give them milk and honey to finish up the case, and arrayed them with white robes and put crowns on their heads. Thus when we array the history of modern times against that of ancient times we see this is a more enlightened age than that. We being more widely separated from the old philosophical speculations and education being more general, a child of ten years of age to-day knows more than a man did in that generation, as a general rule. There were a few called philosophers, who spent their time sitting on dry goods' boxes and asking, "What is the news? What is the news? What is the news?" And very many of the things developed then amounted to about as much as the nonsense you now hear around the dry goods' boxes of village stores. Men will leave their families to hold those dry goods' boxes down, or stand around the groceries.

I come to another thought. I do not want you to forget that *baptizo* means to dip repeatedly. If that is the meaning of the word, then the idea is not satisfied by a dipping once into each of the names the Father's, Son's and Holy Spirit's. To be baptized into the name of the Father, if that is the meaning we must give the word, a person should be dipped repeatedly into the name of the Father and repeatedly into the name of the Son, and repeatedly into the name of the Holy Ghost. It would require repeated dips, and you would have to have six, if not nine or twelve dips, to satisfy that repeated dipping. I want that to be kept in mind. He said if I could twist Scriptures to show that one dip was all that was necessary I could gain my point. I do not need

to twist the Scriptures. Nor do I need to refer to the twistical writers. I have but one author to refer to, which says, "one Lord, one faith, one baptism." It says the same thing in Greek and German. It says just one. If one baptism does not mean one baptism, then one faith does not mean one faith, and one Lord does not mean one Lord. You will understand that. If one does not mean one when applied to baptism it does not mean one when applied to "faith" and "Lord." According to his logic(?) we would have to have more than one Lord, and more than one faith if we must have more than one baptism. He can not ignore the singular form in one case if he does not in the other. As far as the twisting is concerned, it is on his side. And whatever he may say, he is confronted with this verse, which says, "One Lord, one faith, one baptism." It will confront him to the day of his death. The danger is it will confront him in the morning of the Resurrection. And what is most to be lamented is, that the multitude that he has taught will be confronted; because the Savior says: "If the blind lead the blind, both will fall into the ditch." THERE (pointing to Elder Miller) is a man who has brought forward old history, and is depending on a corrupt age for the interpretation of the Word of God. And yet he is not willing to take a single one of those authors throughout. He is not willing to endorse their trine immersion with its accompaniments. Why does he not go and pow-wow over the candidates, and try to cast out devils now as they did then? Why does he not accept their practice all the way through?

He does not like to hear me saying that here is a proposition calling and *calling* and CALLING for a Scripture. You recollect that, because I presented but one witness, and he has a lot of those ancients, with all their corruptions, which he has brought before you. As far as that calling and *calling* and CALLING is concerned, I will tell you where the trouble comes in. He can not find a single utterance of the Book, not a single illustration, nor a single anything else, which shows that trine immersion is enjoined by the Scriptures. He can not find a single declaration which covers his proposition that it is taught in the Scriptures as practiced by the German Baptists. How do they practice it? They go down into the water; the candidates kneel down and are catechised, and then the head and shoulders are put under the water, face fore-

most, three times, and then the preacher kisses the candidate—all but the women. Why be partial on that subject? Why be partial about it? We want the Scripture to prove it was taught in the Scriptures or practiced in the apostolic days, or that the Scriptures teach it as it is taught or practiced by the German Baptist Church. That is what we want. That is what we have been calling for. That is what we have not received; nor anything like it. Nothing bearing in that direction has been offered. There is not the slightest fragment of authority for this catechising, so far as the Book informs us. There is no authority for more than one question, and that is concerning faith in Jesus Christ as the Son of God. And as for renouncing the devil and all his works, as the old sectarians did, having a list of questions to propound to the candidate, there is no authority for that. These are the accompaniments. Now we call and *call* and call in vain; and we expect to continue to CALL until the close of this discussion. Here is the proposition, and we have been calling upon him, we have repeated it, and pressed it, and he says he has furnished the Scripture. Where is the Scripture that sets forth any such practice as that? I mean, the Scripture with its accompaniments, because this says, "As it is observed in the German Baptist or Brethren Church."

Now I want to call your attention to what he said about Dr. Conant. I have one minute to make mention of him. He was the greatest Baptist scholar of the world in his time, and what did he read from that greatest Baptist scholar? Why, that they were "wrong" in their trine immersion. And yet he quoted him about what he said of ancient custom and practice; but in his judgment as the greatest Baptist scholar of America, he said they were "wrong" in the practice of trine immersion. That they made a mistake there. Did n't you catch that? That being the case, I would like to know what advantage Dr. Conant is to him.

ROBERT H. MILLER'S EIGHTH ADDRESS.

Brethren Moderators and Christian Friends:—I arise before you to close this discussion on my part. It seems my opponent is getting to be a little insinuating, a little rough in his language in regard to our views and sentiments, but he can not make me angry. He can not roil my feelings at all; I will not retaliate in that line. The truth does not need any roughness or abuse to

support it. It does not need to ridicule people, or say hard things about them or what they believe. It stands calm and unmoved, while the abuse is piled up as high as he can get it. You can not shake the truth. He seems to have one hobby. That about the corruptions may be harsh, but it is true. I take notes. When he gets up a subject he gets on to something else, and then off,—off and back on to the same subject again for a while. That is the way he goes through his speech. My notes show it. That bothers me a good deal. If, when he got on a topic, he would say what he meant to say, and finish it up, and settle the matter, that would enlighten you as to what he is trying to prove. But this way he does not choose to proceed. He says a good deal about the corruptions of the Church of Rome. He rather applies that to us, or connects that with us. But have we not told you repeatedly that trine immersion originated before the second century, and that it was the universal practice at the close of the second century, as proven by those who practiced single immersion. Has he brought any history or any argument to show that they practiced single immersion before the fourth century? Not a word. And yet he talks about the corruptions all the time. Why does he do that? These corruptions came up in the fourth century. He disregards Robinson's declaration, that at the close of the second century there was one corruption among the rich, and that was to anoint with oil before baptism; but Robinson says a number of learned men say there was no other corruption till the close of the third century. And yet my opponent is talking about "corruption," "corruption," without making any answer to Robinson. The corruptions came up in all the churches, more or less,—Greek and Roman. A man ought to tell the truth candidly and honestly regarding history. I think you will find a great deal more corruptions in the Roman Church than in the Greek, three or four to one. There are a great many more deviations and departures from the old apostolic practices; and he follows nearly all the deviations now, that the Roman Catholic Church makes in these ordinances. We have found him on this one, and have shown you in the Roman Catholic Church precisely when they changed from trine immersion to single immersion, and he has followed them in that. There is another fact about it. He said that for the first fifteen hundred years they baptized naked. How did the apostles

baptize? He said that was the practice for the first fifteen hundred years. That takes in, of course, Christ and the apostles. Well, he is in good company if he does now what Christ and the apostles did. But when a man seems determined to ignore facts and gets excited, and makes big assertions which he can not prove, and says that which implies that Christ and the apostles baptized naked, to blame the Dunkards for baptizing by trine immersion, his statements will have little or no effect.

He brought four or five arguments from baptism being a figure of a burial, and of a birth, and of the ark, and the salvation of Noah, and passing through the Red Sea, etc.; and said he could not understand the reply I made. I am not surprised at it. If a man says in this congregation that they baptized the first fifteen hundred years with the applicants nude (as an argument against trine immersion), although that takes in Christ and the apostles, I do not wonder at his failure to understand the subject. He does not think enough. He says he wondered if they put the three measures of meal in at once, or put it in separate, and have it three measures. That had nothing to do with the argument at all. We press the matter, that the figures in the Scriptures do not require the same number on both sides. But here we have three on one side and one on the other. Yet I repeated it often and he could not see it at all. And the same way in regard to the ten virgins. He could not understand that, when I repeated it; it was a figure that had ten on one side and one on the other. And he comes up here with the assertion that the figures of baptism and burial must fit in number. Trine immersion has three on one side, and will not fit a single figure. I think I clearly set that all aside. He talked about "as many of you as have been baptized into Christ have put on Christ." He said we could not find that they were baptized into the Father separately, or into the Holy Spirit separately, but into Christ. Go back to the commission and you will find it is precisely the same way. They are baptized into Christ, and into the others as well. God gives the commission precisely the same way to each of the three. My friend says, "They are baptized into Christ, but you can not find where they are baptized into the Spirit." I find it in the commission as plain as words can make it. When he came to that we thought certainly the man could not be thinking as he was talking. It says as

positively that we are baptized into the Holy Spirit as that we are baptized into Christ. You are baptized just as much into the Father and Son as into the Spirit. Take his own position where he stands, and he says, "There is the Godhead; these three make the Godhead, and baptizes into the Godhead, three at once, and you can not find a man who is baptized into the Spirit alone." But I suppose I have spent time enough replying to his arguments, because several of them have been brought up more than seven times.

Our fourth argument is drawn from the fact that the Greek and Latin Fathers, way back in the second and third century, understood the commission to mean triune immersion. He says that I go to the corruptions of Rome. No, sir. I go beyond Rome. I go beyond the time when there was a Roman Catholic in the world, way back there, and go to these old fathers, and say that they teach us unanimously—not a dissenting voice—that the commission required triune immersion. I did make a charge upon my opponent. I tried to give it force, but I can not give it force enough to reach him, to call forth a reply that before the days of Eunomius, about the middle of the fourth century, single immersion is not known. Is the baptism he practices by single immersion to be found before that time? He says, "If I was here to prove single immersion then I would be under obligation to answer it." When I was on the negative the other day, I told you that I was not here simply to tear down. I am here to stand in defense of what I believe to be the truth, and to build up what I believe God's Word teaches. When I am on the negative I claim no benefit from that. I do not claim to be relieved of the responsibility of showing to the people my faith. I do not dodge that. I have told him, and I tell him again, with emphasis, that I can not find the baptism he observes in the Scriptures. Nor can he find it in history for fifteen hundred years after the Son of God (that is, the backward action). That great time of corruption for fifteen hundred years came after the third century. It was long after the first century before you can find the mode of baptism that you practice. Hence we say that although you are not in the affirmative, you ought to feel that the foundation upon which your practice stands is shaken. When you, in this nineteenth century, stand here challenged to find in the learned world one iota of

proof that the church, within fifteen hundred years of the time of the apostles, practiced baptism as you practice it, you simply shake your head and say, "I am on the negative." It shows that your cause is weak, that your foundation is not good. If you could find the evidence you would bring it, but you can not, because there is none.

Our fifth argument is drawn from the history of baptism in the ancient church. We went to the history of baptism to show the origin of the different practices. We had a good long argument on that. History shows what the men of former days have believed and practiced. History goes back to those who read the Gospel in the language in which the Scriptures were written, in their native tongue, and who stood in the ministry as its officers, its learned men, and its writers,—history shows us what they have said and done on that subject. I go back through the different ages, although I do not quote very much, until I get to the ancient fathers. And I bring up these ancient fathers, and what they say about the history of the church, and every one, without exception, gives us the practice in the church as we observe it, until the days of Eunomius. He came up about the middle of the fourth century, and there declared that he would not baptize by triune immersion, and would not baptize in the name of the Father. But he baptized, as Origen tells us, in the name of the Lord Jesus only, or into the death of Christ. History shows that when the Elder first finds the practice he contends for, it is in the time of Eunomius, and is founded on the teachings of Eunomius, and not on the commission given by the Son of God. It is founded on the practice of the heretic who had turned away, not only from the general church, but from the Lord Jesus, and baptized no longer in the name of the Father, Son and Holy Spirit, but baptized into the death of Christ, or into the name of the Lord Jesus only. There is the foundation on which he stands. When you come to the history of the subject, you find that this question was before the Catholic Church; and Pope Gregory, when written to from Spain, says, I believe single immersion will do; although it is performed in the name of the Trinity, I believe it is valid, and if there is any danger of Arianism you had better take single immersion. That did not satisfy everybody. In 633 the Fourth Council of Toledo, in Spain, passed a law that single immersion

practiced in the words of the commission was valid. Now, notice the argument, and it is brought up by Bingham, that the very fact that the Roman Catholic Church made a law or decision to make single immersion valid occurred in 633, when a council of the Church of Rome, for the first time on earth, authorized baptism as my opponent practices it. Bingham says that this proves that before that time, as Tertullian and all who speak of it say, the practice was triune immersion, before the time when single immersion was made legal, by a law passed in the Catholic Council.

Our sixth argument is drawn from the fact that single immersion is not found nearer the apostles than the fourth century. We have just remarked, in regard to that, that its being made a law, and its being established in the Church as a law, proves that it stands upon the foundation of human council and human authority; stands upon the edict of the Pope, and the opinion of councils. That is not the foundation, my brethren and sisters, that we predicate our practice upon. We refer you to the testimony of the witnesses we bring. We point you to an older council than that of 633, a council of eighty-seven bishops, which was nearer the apostles' time, only a little over a hundred and fifty years from the death of the apostles. There in that council Monnulus stands up and tells us that triune immersion had always been with the church, and that it was handed down from Christ and the apostles, and that it was founded on the commission given by the Son of God, "Go teach the Gentiles, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." That is the way Monnulus quotes it, making the commission the foundation on which we stand. Now, what is the foundation on which the Elder stands? An edict of the Pope, his decree made law by a council of men. He stands upon an edict, a decree made hundreds of years after the time of the apostles. We stand upon the testimony of the first council that ever spoke on the subject of baptism after the apostles' day, which pointed back to the Son of God, and said that the custom of triune immersion had been handed down from the apostles, and that it always had been in the church, and that it was founded on the teaching of Christ in the commission. Do you not think those learned men of that time could find out what had always been in the church? Had not their fathers lived in the time of the apostles? Their fathers lived when the apos-

ties preached. They thus reached back to the time of the Son of God. And they say it had always been in the church. We believe the testimony which is brought up on that subject which is given by these fathers is strong enough to convince you, my brethren, sisters, and friends, that eternal safety for the man of God to-day is to be found in taking that form of baptism which goes back with the clearest evidence, with the strongest testimony, that goes back beyond all kinds of corruption, and finds itself undisputed in the first councils mentioned by the best writers of the first ages, and their testimony is handed down by them from Christ and his apostles.

And as regards single immersion, we find that the change came in not alone. When they changed from the original primitive order, they changed not only to single immersion, but they, in after ages changed from a bowing forward to a going backward in baptism. I read to you from Robinson, an honest Baptist historian, who tells us that the bowing forward was the primitive or ancient practice. History knows no other method in ancient times, practiced among Christians. He tells us, too, not only the practice in ancient times, but how it was changed among the Baptists of England. If I had time I could bring more history to the same effect. I believe I could find it among the Baptists, not only in England, but in some other countries, in some missionary lands, where the messengers of the Gospel have been sent. Many are peculiarly inclined that way in all Eastern countries. This bowing forward, as Robinson says, is not only easy, convenient, and disengaging, but it has something of the act of reverence in it; it is an act of worship, from Genesis to Revelation. We have shown that the men who went to take the Son of God and crucify him fell backward. Other wicked men have fallen backward. But when you find good men, like Abraham, Isaac, Jacob, and David, the Lord Jesus and the apostles, worshiping, you find them bowing forward, falling on their faces. My friend quoted the Scripture, and I refer to it where it says, "planted together in the likeness of his death." "He bowed his head and gave up the ghost." If you are planted in the likeness of his death, you are bowed forward in baptism. All the holy fathers followed the same example, bowing in baptism. The inspired men, who are our teachers, bowed in worship. I would not boast, but I feel to-day that if man has ever

stood on earth in a glorious company, we can say that we do when we stand here for triune immersion, on the same ground where hundreds of martyrs have stood before they went into eternity. If we stand together, bowing forward in baptism, in the same attitude that Abraham, Isaac and Jacob, and all the prophets, and God's own Son stood, when we come to the day of judgment to answer for our baptism, I am *sure* we are in the way of eternal safety, when we come before the great Judge, who bowed in the garden and bowed on the cross, following a baptism which was, for fifteen hundred years, the only baptism we read of. When he comes to judge us, he will never condemn us for adopting a baptism that was found away back in the apostles' time, and for rejecting a baptism which has only been practiced since the Reformation.

DANIEL SOMMER'S EIGHTH REPLY.

Gentlemen Moderators, Ladies and Gentlemen:—In the speech to which you have just listened, my opponent said that the truth did not need ridicule or abuse. Does the truth of God need that bunch of old books with all their corruptions? But who has been doing any ridiculing or abusing? I have been addressing the audience, and my elderly friend has been addressing me, and working up as close to me as the Moderator would permit. My conception of the dignity of a man addressing an audience is to turn and address them, and not address an individual. I followed his example a few times, but I regret that.

He says I have not "found any history to show any corruption before the close of the second century." I meet that with a square denial. I read here in Revelations the corruption which had begun to work even in that time, and that was in GOD'S HISTORY. But it is not GOD'S HISTORY that he wants you to give heed to. I read you in the vision of John on Patmos concerning the churches which had an existence in Asia at that time, about the corruptions, and yet he says I have not read any history! That is a statement of what he has said. He charges me with being excited. He says, that I said that for the FIRST fifteen years they baptized naked. He charged that I said Campbell says so. I read the book. I read it before the people, and any one could correct it if it was wrong, that for fifteen hundred years baptism was

performed in a nude state. It gave him a little consolation. He supposed I had been criticising his English and use of the pronouns. And then he said I could n't find it for "fifteen years," and his brother corrected him, as if he believed in swift judgment. His brother said "fifteen hundred years" instead of "fifteen." You see how those things revolve back on a man.

"Single immersion was decided on in the fourth century," and he says, "it was by a council of men." It seems trine immersion is now proved by uninspired men, and brought forward here during this period with all these corruptions. But the council where he says it is proven that trine immersion was the practice, was also a council of uninspired men, and that is the reason we did not want to discuss that issue, and did not prepare for it, and have cut the whole matter off by showing you the proposition which reads: "The SCRIPTURES teach trine immersion as it is practiced by the German Baptist or Brethren Church." And it has been repeated sufficiently, so that every man, woman and child who is old enough to be responsible, is able to understand it.

"The Savior bowed forward in his death," we are told. How was he buried? With his face downward? It is likened, not only to his death, but burial.

He made some remarks about being buried face downward, and all that. That is simply a little turn along the pathway to make out something in favor of his position.

My business now is, to point out that my opponent has used not less than six or seven fallacious, deceptive and mendacious illustrations. He has used the illustration about the Communion; that they had to partake of the bread and wine, and it required two acts. But there being two different substances that illustration would not answer his purpose. It required two acts because there were two different substances.

Then he brought up the signing of a name in the book of Matthew and Mark and Luke. He brought that up the other day I want to show that is fallacious. If he signed his name in Matthew, Mark and Luke, he had to write it three times. But suppose the three books were together in one, just as the Father, Son and Spirit are together in this verse, can he not write his name in the three by one writing? That is fallacious, if you have three books in one. There are volumes of that sort. Here are three

volumes of that sort. Here are three volumes in one. You write your name in one, and you write it in the three. I do not want that illustration on my side, because I do not want any man-made illustrations of the Father, Son and Spirit, but that is fallacious and mendacious.

Then there was the shaking hands illustration, with the father, son and mother. If you can find me a father, son and mother all in one person you can shake hands with them all at once. The man who obeys the God of heaven, obeys the Father, Son and Spirit all at once. Whenever a man obeys the Son he obeys the Father, and when he obeys the Holy Spirit he obeys the Father and the Son both. The Father and the Son are united, and so is the Holy Spirit with them, and they are all united in the one authority, and that is the authority with which Christ spake just before he ascended to heaven, and the authority through which the Holy Spirit enabled his chosen ones to speak and write. It is fallacious and mendacious.

Then he brought up the pencil illustration, and said you could not put a pencil into a hat from three or four ways by one action. Was there but one individual to come in, in the case given in the Scriptures? or were they to come in from the east and the west and the north and the south? They were to come from the four quarters of the earth. So that illustration is fallacious. They came from the four points of the compass. The point was THE SITTING DOWN with Abraham and Isaac and Jacob. They were to come from all countries and all tribes, and they were to enter from the different quarters of the earth and SIT DOWN with Abraham and Isaac and Jacob. Were they to come in and sit down with Abraham and then go out and come back and sit down with Isaac, and then go out and come back and sit down with Jacob? No. But when they sat down with one they were with all. You see this illustration is fallacious.

And then he brought up the pounding or striking illustration, and he said, using it in a participial form that striking or pounding means continued action. He talked about a continued pounding and striking. But suppose a man struck another and knocked him down. Some men (the speaker here clenched his hand) would not have to be struck but once, although I am glad I never struck

a man in my life. Do you understand that? This illustration, again, is fallacious.

Now then the drowning of a man, woman and child. Well, what about it? It is a continued action how long? Until the drowning is completed. It is just so with baptism. It is continued how long? Until it is completed. That is all. So you see that is another fallacious illustration. Take sleeping as an illustration. Will a man have to go to sleep and wake up and go to sleep and wake up and go to sleep in order to have a continued action of sleeping? No. But he can go to sleep as I did last night, and sleep all the time till morning, until he wakes up, and it is a continued action until finished. So you see he has one, two, three, four, five, six, seven fallacious illustrations which he used to substantiate his idea of the proposition, and every one of them out of place. And why? Because it is impossible to find an illustration on earth to illustrate the relation between the Father, Son and Holy Ghost. What kind of a cause is it that needs to have seven fallacious illustrations introduced to substantiate it? You are the jurors in this case, and you can judge for yourselves. He said that he thinks you are men and women who will think. That is what I do, and what I have confidence in.

Now having brought that much before you, I call your attention to this. We have before us that he read from some of these authors to show that they adopted single immersion when they began to baptize in the name of Christ. That was well done. Why? Turn to Acts 10: 48 and there we find: "And he commanded them to be baptized in the name of the Lord." And we go from that to Acts nineteenth chapter, and there we read the following concerning those who had previously been baptized into John's baptism. The fifth verse: "When they heard this they were baptized into the name of the Lord Jesus." They slipped off when they began to speculate about a triune God and the essence and the quintessence of the Godhead, and they got off into trine immersion, and went on that way until these speculations wore themselves out, and then came back to reflect on the authority of the Lord Jesus Christ, and began to baptize in his name and by his authority. And when that was done it was by one act into the name of the Father, Son and Holy Spirit. The historians who say that single immersion and one action were co-extensive, and were instituted

at the same time, prove very evidently the truth of this. It is perfectly in harmony with Scripture.

I have felt like pressing my respondent time and again for the authority. I have called upon him to know whether John baptized in the name of the Trinity. You recollect some of his answers. He wanted me to prove that he did not baptize in the name of the Trinity. The name of Christ was not used before people until after he came; and Christ did not begin to baptize until a considerable period after John commenced to baptize, a period of some six months at any rate. John did not baptize in the name of the Trinity. And yet my opponent acknowledges that John's baptism was received on the day of Pentecost, and it was not a "triune immersion" either.

And then I wanted to call attention to this: Those historians whom he read before you, when they came to speak of this "triune immersion," say that it was based about as much on what men had theorized about Christ being three days in the grave, as it was upon the commission. Over and over and over again the three days of Christ in the grave were mentioned. Why did they not go a little further and keep the candidate under water that long? Why represent the one act which kept Christ in the grave three days by three dips? And yet you recollect that is mentioned all the way along the path of this history. So much with reference to reviewing the position he occupies. Having exposed his seven fallacious illustrations, I think I may say that truth does not need ridicule, and it does not need fallacious illustrations. We have taken them up and exposed several of them several times over.

We will occupy the remainder of the time which we have in re-presenting those twelve arguments that stand as twelve barriers in defense of the truth of the position we occupy, and as warding off all the assaults that may be made by those musty old writers. The first argument we laid down was the *Prohibition Argument*. You recollect I called your attention to Deuteronomy fourth chapter, where God forbade his people to add to his word or take from it. And from that we come down to the last chapter of the last book of the Bible, and find there that God forbade his "modern Israel," as they are sometimes called, from adding to or taking from his Word. And between the two declarations we find in Proverbs, "Add thou not unto his words lest he reprove thee, and

thou be found a liar." We affirm that the gentleman has been adding to the Word, and is insisting on what neither the English nor the Greeks give, and he has based his illustrations on a SUPPOSED ellipsis. Do not forget that. The Greek does not demand a repetition of the name, nor a repetition of the "of." The German translation does not demand a repetition of the name nor the "of;" nor does the common English version. But on a SUPPOSED ellipsis he bases the position he occupied, and tries to substantiate it by those rickety, old, musty documents that he has brought before you, which give a record of abominations that the civil law now would not tolerate for a single day. And not the least among them is the nude immersion, which he did not wish to say anything about.

The second argument is the *General Principle*. I refer to Matthew, nineteenth chapter, and read the Scripture, which says: "Whatsoever God hath joined together, let not man put asunder." God the Father, God the Son, and God the Holy Spirit, are three persons united in one. They are the One in the name of the Godhead. We read where John says, "Three in One." And such being the case, when we obey the One we obey the Three. When we obey the Three we obey the One, and it is but one act. When we obey the three in the Godhead it is but a single act, when we obey the Father, Son and Holy Spirit. And that is why single immersion should be practiced. But that is not the only reason.

Next we come to the *John the Baptist Argument*. John did not baptize according to the Trinity, if we take the New Testament for it. But my respondent does not like that. He would rather have those old authors; but we have relied on the one witness. Bear that in mind, that John's baptism was accepted on the day of Pentecost, though it was not trine immersion, just as certainly as the New Testament gives us a correct record of the use of the name of Christ.

Then the *First Translation Argument*. Take out the preposition "of," and it takes away the necessity for repeating the name in the commission. Then as a *Second Translation Argument*, we called your attention to the fact that truth was harmonious with truth, and thus if that was a threefold action, and if it took three immersions to make an immersion it should be immersions—immersions—all the way through, or baptisms and baptisms and bap-

tisms. The language in Ephesians, fourth chapter, should be, "One Lord, one faith, and three baptisms, three immersions, or three dips," if his position be correct.

We then called your attention to the *Birth Argument*. "Except a man be born of water and of the Spirit he can not see the kingdom of heaven." Do you know a man does not have to be born three times into the kingdom of Christ any more than he has to be born three times into this world?

Then there is the *Death Argument*. Christ died ONCE and not three times. And there is the *Resurrection Argument*. Christ rose ONCE, and not three times. Next was the *Planting Argument*. He was planted ONCE, or buried ONCE, and not three times. Then there is the *Non-existence Argument*. Neither my opponent nor any other person on the face of the earth practices trine immersion, because trine immersion would require three immersions of the entire individual. I used as an illustration, the supposition that if I should take a man and dip his head and shoulders in twice, and then put the whole man under once—once the whole man and twice only a part of the man under the water. What is the difference between putting the lower part under the last time, or putting it under the first? The lower part of the body goes under the water but once, and you can not make it three times. If they go to speculating and say that the head and shoulders constitute the important part of a man, they are welcome to it. But the Scriptures do not teach trine immersion if their position is correct. My opponent had plenty of time for correction, if the statement was incorrect, and he just touched it once or twice and passed on. There is then the *Non-existence Argument*. Trine immersion does not exist on the face of the earth, and never did. If God will finally accept trine immersion as being correct, it will unquestionably be on the principle that after all it was not practiced. They tried to practice it but failed. That will be the ground.

And we call attention to the *Perfect Revelation Argument*. I mentioned that in passing the last time, which says "that the man of God may be perfect, thoroughly furnished unto all good works." We do not find a single verse in the Book where the name of the Holy Spirit was used in which to perform any act. There is another argument, but as it belongs to another subject,

and this is my last speech, I will not mention it. It may come up afterwards.

Here are the TWELVE ARGUMENTS. I forgot that one about the *Red Sea*. I place my reliance on Paul for that, and he says they were under the clouds and passed through the sea and were baptized in the cloud and in the sea. I will rely on Paul, as far as he is concerned, for a commentator on what took place over there at the Red Sea. As an inspired man he was capable of knowing correctly what did transpire.

Friends, what have we done? We have followed that gentleman all the way through. We have followed him up and down, and we have followed him while he has been referring to some of his histories, and we find that he is not willing to take one single one of those historians all the way through. He won't even take what Quinter records. He is not willing to take what Tertullian says is the truth, when he says that they required something more than the Lord Jesus Christ required. And Tertullian is one of his most prominent authors. He is not willing to adopt the translation of *baptizo* in the sense in which he insists it should be translated, meaning a dipping repeatedly. We pressed him with that and showed that his position would not be maintained except by a repetition of the act several times in the name of the Father; and that one could not be baptized into the name of the Son without a repeated act of dipping; and that one could not be baptized into the Holy Spirit without a repetition of the act of dipping. That would make six or nine baptisms, six or nine immersions, six or nine dippings. That being the case we took his own definition, which he endeavored to press on you, and it proved too much. Consequently it proves nothing. That is not the end of it. We have exposed his fallacious illustrations. Not one of them is applicable. Not one of them proves what he wishes to prove. Many of them turned against him; but not one of them should have been introduced, because we are dealing with a subject altogether Divine. We should attempt no illustrations on the subject, any more than we would of the relationship between the Father, Son and Holy Spirit. That as a relation is something that can not be illustrated by anything here on earth, and it is all a mistake to attempt it. I want you to bear that in mind. And consequently if we had that profound reverence which should characterize us

as followers of the Lord Jesus Christ, we would not illustrate the Divinity by things on earth; and especially the relation of the Father, Son and Holy Spirit. There should not be any earthward illustration of such a matter, especially such illustrations as the transferring of property and signing of deeds, and all that kind of thing.

After having exposed those illustrations, we called attention to our twelve arguments which still stand unshattered and unshaken. Not one of them has been taken away from us. We have taken his illustrations away from him, one after another. But he has not taken a single argument away from us, as you have been enabled to see. Such being the case, what shall we do? What shall we practice? My own conviction, as I am one who is not disposed to take any practice except as God gives it to us, is that trine immersion is wrong, because to practice it we must practice a separate act in the name of the Father, and another in the name of the Son, and another in the name of the Holy Spirit. That is not authorized by the Word of God anywhere. If God will overlook the mistake which is found in the endeavor to practice trine immersion, with the amount of catechizing that is done in connection therewith, which is not authorized by the Lord Jesus Christ, it is because he will overlook a mistake of one who does not follow the Scripture, and he knows it. Take the practice of renouncing the devil, and so forth. There is not the slightest authority for it except this language which says, Do you believe with your whole heart that Jesus Christ is the Son of God? This question is implied by the language of Philip when he addressed the Ethiopian officer in the eighth chapter of Acts. And the only confession is, "I believe Jesus Christ is the Son of God," and that embraces everything else. I believe everything else is wrong. I believe it on the testimony of this one Book. I believe it notwithstanding all that is said here. Because, as you see, the testimonies are confounded by him all the way through, and he is not willing to take one of those authors and stand by him all the way through.

Friends, what will you do? I call upon you to lay aside prejudices and the opinions which you may have drawn from human writings, and examine anew the Word of God. Look at this matter as it has been brought before you in these four days' discus-

sion, and decide upon it for yourselves, and no longer allow yourselves to be influenced by those old musty books, giving a record of that corrupt period.

I thank you, my hearers, for your kind and considerate attention thus far. I say to you with reference to my own emotions, that I have had to suppress the feelings of my own heart, because I felt a compassion for this gentleman when I saw him in the difficulties in which he has been. I have suppressed my own feelings, and I have spoken with the earnestness that I thought the case demanded. I have another feeling with reference to him, and that is, that I regret he has stood in the position he occupies, and which it has been my business to expose so unmercifully.

Third Proposition.

The Scriptures teach Feet-washing as an ancient Custom or Act of Hospitality or good Works, to be observed as it is done in the Church represented by Daniel Sommer.

Daniel Sommer affirms; Robert H. Miller denies.

DANIEL SOMMER'S FIRST ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen: — I regret to see the falling off in the audience this morning, since we are, according to the propositions only half way through; or rather, I should say according to the allotted time. I think however we can make some change with reference to the time. I have been preaching that life is too short and time too precious to waste, whether it is yours or mine. But I wish all to remember before I take up this proposition what was previously said in a preliminary, and I wish to add one or two thoughts in connection therewith. I am before you as a representative of a church mentioned in the Bible the existence of which is found authorized by the Bible; that it is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” My respectful respondent is a representative of a church not mentioned in the Bible; but which seems to be built upon the foundation of uninspired historians very largely—historians of a corrupt age, Tertulian being the chief corner stone. That seems to be one of the prominent differences between us according to the developments. Do not forget that. Keep it entirely in your minds.

The proposition that we have before us I want to analyze first, and then to show you what my business is. “The Scriptures teach feet-washing as an ancient custom or act of hospitality or good works, to be observed as it is done in the church represented by Daniel Sommer.” Notice if you please, it does not say that it is an ancient custom AND act of hospitality AND good works, but OR. “Or” here is a disjunctive particle. I do not have to bring any

evidence that it is an ancient custom or that it is an act of hospitality; but if I show you that it is an act of good works that is sufficient. If I see fit I can confine myself to that alone, that it is an act of good works, to be observed as it is done in the church represented by myself. That is what I propose to do, and I will call your attention now to the only three chapters in which feet-washing is mentioned, I believe, in the New Testament. The first is Luke 7: 38. Speaking of a certain woman the record says: "And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." The Savior was the one upon whom this was performed. The next chapter in which we find feet-washing is the thirteenth chapter of John's account of the Gospel. I will leave the analysis thereof for the gentleman who represents the other side, because I want to see whether or not he can analyze it properly. Now then we have but the two places or the two chapters in which feet-washing is mentioned in the four accounts of the Gospel. The one place is the seventh chapter of Luke and the other is the thirteenth chapter of John. But all this, as has been mentioned, was before Christ had died for our sins, had been buried and had been raised again. All this was before he said "All authority is given unto me in heaven and in earth." All this was before he gave the great commission to go into all the world and preach the Gospel to every creature, saying, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." We take the fifth book, called the Acts of the Apostles, and pass through it. We come to the conclusion and do not find feet-washing mentioned. We then take up the letter to the Romans and read its sixteen chapters, and come to the conclusion and do not find feet-washing mentioned. We take up First Corinthians and search its sixteen chapters throughout and come to the conclusion and do not find feet-washing mentioned. We come to the second letter to the Corinthians and read its thirteen chapters and come to the conclusion thereof and do not find feet-washing mentioned. We come to the letter to the Galatians and from the beginning to the end of its six chapters we do not find feet-washing mentioned. We then take up the letter to the Ephesians and from the beginning to the end we do not find feet-washing mentioned. We next

come to the letter to the Philippians and from its Alpha to Omega we do not find feet-washing mentioned. We next come to the letter to the Colossians and we find it is the same. Then we come to the First Epistle to the Thessalonians and begin at the first verse and read through to the conclusion and it is not mentioned. Then we take up the second letter to the Thessalonians and it is the same. Then we take up Paul's first letter to Timothy. We read the first chapter and we do not find it. We read the second chapter and we do not find it. We read the third chapter and we do not find it. We read the fourth chapter and we do not find it. We read the fifth chapter and we do not find it until we come to the tenth verse, and then we have this: I will read the ninth verse in connection therewith of the fifth chapter of First Timothy: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." We have here a verse beginning with good works and ending with good works. Between these two extremes we have the bringing up of children. That is a good work. Lodging strangers. That is a good work. Relieving the afflicted. That is a good work. Then in the midst of these we have the words "washed the saints' feet," and "that is an ORDINANCE"—so my opponent says. I DENY it; but affirm that it is a good work with the rest, and there is where the controversy hinges. We hinge the whole matter of difference on this one declaration.

And now I want to give you the difference between a good work and an ordinance. He and I are agreed that baptism is an ordinance. We will take that concerning which there is no dispute. We are both agreed that bringing up children is a good work, and that relieving the afflicted is a good work. Now an ordinance is a religious command that has purely a Godward bearing. In the New Testament. We are not talking about heathen ordinances, but that which is binding because in the New Testament. An ordinance is that which has purely a Godward bearing, and does not pass over and affect some of our fellow-men, and does not confer a benefit on them; does not take hold of our fellow-men and confer a benefit on them. When we obey in baptism, we obey

for ourselves because it has a direct reference to God the Divine Father and to Jesus Christ and the Spirit of God. That is an ORDINANCE. A good work is that which takes hold of and passes over to our fellow-men and confers a benefit on them. Is this one of them? An ordinance has purely a Godward bearing; a good work a manward bearing. I do not say that a good work has no Godward bearing, because Jesus Christ says "Inasmuch as ye have done it unto the least of the brethren ye have done it unto me." But the direct bearing is on our fellow-men. An ordinance has a Godward bearing and a good work a manward bearing first, whatever it may have after that.

We then go through the remainder of the New Testament and do not find this subject mentioned again. We do not find it commanded or authorized. Here is the one verse on which the matter hinges. Here is where it stands. Previously I was called upon for a single passage of Scripture bearing upon a certain subject that we had in hand, and the proposition was made that even a single passage of Scripture would settle the matter. Here we have the proposition (we take the last part of it, for the disjunctive particle so permits) *that the Scriptures teach feet-washing as a good work as it is observed in the church represented by Daniel Sommer*. How is it observed among us? I will tell you. A few years ago a sister in Columbiana County in Ohio, whose brother was a German Baptist preacher, and who was herself the wife of a preacher of the Church of Christ, was one evening found in a house where there was a sick woman. She was helping to take care of her. And as her brother, the German Baptist preacher, walked in she was bathing the woman's feet, and said: "This is the way we believe in feet-washing. I have followed the physician's directions in giving a sponge bath, and I am now bathing the sister's feet." And the case of old Brother Hand comes in. He was one of the purest and best men that the disciples of Christ ever claimed in this country. He was sick. The brother went for some medicine. When he came back he found his wife had Brother Hand sitting on the edge of the bed wrapped up in bed clothing and she herself was down on her knees washing his feet and wiping them, according to what was regarded as the very best to be done for him under the circumstances, as he was there foot-worn and weary and sick. I myself several times in my own life

in years past have known of such instances. And I recall an occasion not very far distant where I found myself down on my knees with a basin of water and washing the feet of one of the saints and wiping those feet with the towel. That is the way we practice it as a good work, conferring a benefit upon another. And when the saints traveled on foot wearing sandals and came to the house of a disciple foot-worn and weary, then it was proper for a man or woman to bow down and take a pail of water and wash the feet, and to give the traveler a pair of clean sandals, or as we would do now, have a pair of slippers to put on in order that the weary one might be comfortable. That would be a good work, and that is the catalogue in which it is found here. In this day and generation, when a man steps from his own porch into a vehicle and goes to the railroad and steps on the platform there and then steps on the cars and from one train to another and gets off, and from one point to another does not walk perhaps fifty steps, for instance from here to the place where I live in the State of Ohio, and then I meet him at the platform and take him on a board walk, or take him in a vehicle to my house, if that man's feet need washing it is HIS OWN FAULT, and it would not be conferring a good work on him to do that for him because it would be encouraging him in sloth, laziness and uncleanness, or in a lack of personal cleanliness. And consequently you see under these circumstances we need not expect it to be as common now as then. Nevertheless, as disciples of Christ, we practice it as an act of good works whenever the occasion indicates that it will be an act of good works. If this man comes to my house having walked a few miles, ten, fifteen or twenty, being weary, and I remove his boots and bring a pail of water of a temperature that will suit his health best, and bow down and wash his feet and give him a pair of slippers or a clean pair of socks, the best the house will afford, I thus confer on him an act of good works.

We hinge the matter on this Scripture, on this testimony; according to the proposition. My wish has been from the first to shorten this controversy, and it might be shortened by a day or two, and it could have been done if my opponent would present the Bible as the only book he appeals to and leave those old musty documents out. Out of regard for my own welfare as well as yours (for my time is precious, although my elderly friend

seems to have plenty of it at hand) out of regard for my own welfare and yours whose time is precious, I desire to shorten this controversy, and I do not propose to speak half an hour. I have only spoken fifteen minutes and I will lay the matter down and call his attention to that Scripture and see what he has to say in meeting this case. That is my first speech.

ROBERT H. MILLER'S FIRST REPLY.

Brethren Moderators and Christian Friends:—I arise before you feeling thankful to God for his kind providence over us, though I regret a little that circumstances are such that our audience is not so large as it was last week. However, that does not change the character of our discussion, or the duties that are enjoined upon us. I will first reply, or refer, to some things said by the Elder. In the commencement of his remarks he said he would call attention to one thing. He said in the beginning that his Church was found in the Bible. I suppose he meant that the name of his Church was found in the Bible, and that ours was founded on ancient history and corruption. I suppose he meant by that that, because of our reading so many authors on that subject, he would try to show that we are building on them. Now, we have referred to a great many authors, and we expect to continue to do so. We have referred to them to prove that whenever a point of difference between him and me arose in our understanding of any Scripture, I was right in my understanding of it. I went to those authors, and a number of them, to prove that I was right in my understanding, and that he was standing alone. He has been telling you that he did not need these authors to prove that he was right, but that he, in this nineteenth century, knew more than these ancient fathers. And he gives you his word alone for the position he has taken. He tells you that it is right, and asks you to believe it because he tells you so. When I come here with these histories to prove what I say, he tells you that they are corrupt, and says that we build on them. We will hear more about that before we are done. But I only bring them forward as witnesses to prove that I am right.

Dr. Clarke says that they knew more about the precise meaning of words and phrases of the Greek language than it is possible for the most learned men of our age to know. Alexander Camp-

bell says that being their mother tongue they knew more about it; not only that they knew more, but that their testimony outweighed the world. I suppose when he comes up in the nineteenth century you are not ready to admit he is such a Goliath that he knows more than all these men, to whom Alexander Campbell and Dr. Clarke would bow. He says he has only got to prove how it is done in his own church. I am glad he has said that, and we will refer to that again. He then reads the Scriptures where it is said that the woman washed the feet of Jesus, and then said he will hear me analyze it. I do not care to analyze it. I am here to answer him. If he brings a Scripture for me to analyze, I will tell him that he is in the affirmative; and if he analyzes it, I will give him my objections, or if I accept it I will let it go. That is the principle on which discussions are based.

He started out again—I was not surprised at it, though—and said all this was done before Pentecost, and before all power was given into Christ's hands. Now you begin to see an application of an old argument. You begin to see the point, that he admitted that we are getting to the practice of the rule we had under the first proposition. I am not surprised that he went to it, because I think it was put in first, to settle this question before we got here. But now we are getting to the application of that principle of McGarvey's, where he says that "no duty or privilege under former dispensations are binding on us, unless they are explicitly extended to us." Now he has come to the point of showing you that this duty enjoined by the Savior is not explicitly extended over past Pentecost. That is right where I told you all the time we differed as widely as men can differ, that we must have the words of the Son of God proven by the testimony of the apostle who acknowledged themselves imperfect, except as they were inspired. Let us examine this point. Before baptism was given the Savior says: "All power is given unto me in heaven and in earth." Just before he washed his disciples' feet he said this, knowing that the Father had given all things into his hands. It was just before and he knows it. Now all things were given into his hands just before he took a towel and girded himself, and washed the disciples' feet. He said all power in heaven and earth was given into his hands, before the formula of baptism as well as before feet-washing. Christ gave the commission before Pentecost. My opponent

will take the commission. Why not stick to what Christ has said? The Elder said in his first speech that he has a right to the name mentioned in the Bible. But the name of Christian is not given to any church which sets aside him into whose hands all power was given, nor whose disciples reject his commands. The name is not given to a church that cuts the Bible in two at Pentecost, and says, "I will take it if you find it after Pentecost; and if you do not, I will not take it." There is no name in the Bible for a church of that kind.

The Elder reads through Acts, and does not find feet-washing mentioned. He goes through Romans, and does not find it mentioned. He goes through Corinthians, and does not find it mentioned. He goes through several of the books of the New Testament, and because he does not find it mentioned, he will set it aside. Suppose I test any other command by his logic. He does not like the word logic, but we will have to use it. Suppose I take a book and do not find communion mentioned. Suppose I read the Epistles and do not find, in several of them, the bread and cup mentioned at all. Shall I set them aside because they are not mentioned in any particular book? You will observe that such an argument has no foundation in logic or reason. Suppose you had a case in court. Suppose the lawyer on one side said, "I have the statutes of Indiana, and do not find the case that my opponent mentioned here. I do not find it mentioned in the laws of the United States. It is not mentioned there." But suppose when his opponent gets up and he goes to the great common law, and finds it plainly decided by the Supreme Court of the United States. I suppose that is sufficient, although it is not in the State or National statutes. Do you not know such arguments would be light with the judge of any court? He says we have only the one case. He would do away with the example of Christ, and he says the widow is the only case we have. When I say he cuts the Bible in two, do you not see that I am right? When he takes the day of Pentecost as the dividing line, and says all before that is not to be considered, of course we have only the case of the widow.

Now, I want to reply to his arguments, or anything he presents like arguments; and then I want to present the arguments on our side. I am not going to do as he did when he was in the negative and I called on him to bring arguments or testimonies.

He could not find a time or place when his negative position was maintained by the practice of men for the first fifteen hundred years after Christ. But he said he was in the negative. I will not say that. I am in the negative, but I desire while I am in the negative to bring before you a number of arguments which go strongly to prove that the feet-washing, spoken of in the Gospel, both by the Savior and in reference to the widow, was a church ordinance. The testimony proves it clearly, if testimony can prove anything.

Our first argument is drawn from the command of the Savior, which we find in the thirteenth chapter of John. There he says: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." The point we want to make in this case is, that all the essentials of a command, all the points necessary to establish a command, are here. When this command was given, the Savior was assembled with his apostles. He there, by precept and example, by doing the thing itself, set before them the obligation and duty; and then confirmed, or enjoined it upon them in the very strongest form of expression, by the word ought. "Ye also ought to wash one another's feet." Then he uses the word should: "That ye should do as I have done to you." Here we have these two words, "ought" and "should." When you examine their meaning according to the lexicons and dictionaries, they are the very strongest forms of expression. I pass that, although I expect to refer to it again, because I want to get our arguments before you; for I presume in this case, although he is in the affirmative, that he will work mostly in the negative. I want to give him a chance to tear down our position if he can.

Our second argument is drawn from the fact that feet-washing is enjoined upon DISCIPLES ONLY. In this we want you to understand that feet-washing is given to the same company of believers to whom the communion was given. The Master and his servants were the only persons included in that command. We would have you to notice again, when the command was given they were assembled together. There is no question about that fact. The example of the Savior and the apostles included the

disciples and none others. This feet-washing was at a table, and at a supper. None can deny that. It was given to the disciples as a command that they should observe according to example, and the example was given in an assembly of disciples.

But now to our third argument. It is founded on the fact that the disciples are commanded to wash ONE ANOTHER'S FEET. Now observe that. Here is where the Savior and Paul, in that letter concerning the widow, come together. A religious rite is certainly found in a ceremony, when the rite is to be performed by one saint upon another. No command or duty that God has ever enjoined his disciples to observe with one another has ever been abolished. Commands like these: Exhort one another, pray for one another, love one another, salute one another,—these are forms of a command. They command the disciples in reference to things they shall do to one another, just like feet-washing. That brings them together as a company with one faith, one mind, and one body, separate from the world, and gives them a rite or ceremony that they are to perform one upon another. Many duties are to be performed to the world, as feeding the hungry, entertaining strangers, etc. But the observance of the command to be done by one saint to another has all the essentials of an ordinance, and if such a command is to be observed when they are assembled together, it is made a church ordinance. No duty, command or observance that Christ ever enjoined to be done by one saint to another, mark you, has ever been abolished by divine authority. And if Jesus is the author and finisher of our faith on this subject of feet-washing, it will lead us to obey his word, unless our opinions turn us to follow some other leader.

Our fourth argument is founded on the fact that a penalty is attached to the REFUSAL OR NEGLECT OF THIS FEET-WASHING. I will read John 13: 6-9: "Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." We would have you note that when this very thing, this very example, this precept that I am holding up before you as having been given with divine

authority, from him into whose hands the Father had given all things, when he comes to one who refuses to submit and have his feet washed in the assembly of the saints, when he comes to one who does not feel willing that Christ should wash his feet, and he says to the Savior, "Thou shalt not wash my feet," Jesus answers him, "If I wash thee not, thou hast no part with me." That being the case, what is the only conclusion we can arrive at as to its meaning? It is that if Peter refused to observe the washing of feet with the rest of the disciples, he was to be rejected from his part with the Savior. Dr. Adam Clarke says it meant not only his part and parcel with the Savior here, but his part in eternal life; meant a separation. Now if there is that kind of a penalty attached to the neglect or refusal to observe this ordinance, what must we think about that when we read it to-day? Has mortal man a right to come up and say this can be cut off,—although all power was given unto him, it can be cut off and thrown away because it is before the day of Pentecost? But in regard to the widow and the penalty, look again at the Scripture he refers to. We will give him that fully pretty soon: "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet." What then? If she have done these things she can be taken into a number that are to be the most favored in the church and live upon its charity. But if she have not done these things she can not be taken in. There is a penalty when the command was given by Paul. He refers to the privilege in the church, and says she could have it if she have done these things. When, for the first time in the New Testament the subject of feet-washing is brought up, an awful penalty is attached by the Savior. The first time it comes up in the writings of the apostles, a penalty is attached again. When Peter refused to have his feet washed, Jesus said, "If I wash thee not, thou hast no part with me." Paul says that if the widow have washed the saints' feet she can be taken into the number. I call your attention to it because I want you to note the penalty, and God has fixed that penalty by the Holy Spirit. A man who comes up to-day, like Peter, and refuses to engage in feet-washing, must make a very great stretch of interpretation to get away from his own conscience, after reading the condemnation of Peter if he persisted in his refusal.

But we are not yet done with it. God gave the law to Israel

in reference to feet-washing, with a penalty, in Exodus 30: 19, where he commanded the priest or Moses to make a laver, and put it in the temple, and put water in it, that the high-priest when he entered into the Holy of holies, might wash his hands and feet lest he die. Now what have we in the Bible? In the Old Testament we have one case of feet-washing that God gave by a command with the penalty of death attached to it. In the New Testament we have an example of the Son of God washing the feet of the disciples, and a penalty attached to a man who refused to observe it, that he should be severed from his connection with the Son of God. We have a case in the Epistles with a penalty attached, that a widow should be denied the highest privilege if she had not observed this commandment. Now, when you come to ancient custom, do you not see there is no penalty about it? That is the reason my friend wants to get it into an ancient custom, because then there would be no penalty attached. "Just observe it if you want to, and if you do not want to you need not; just wait until it comes to a case where you feel like doing it, or a case which in your judgment would be proper." But when you come to ancient custom, when you go back and let that determine it, if you go back to Genesis and Exodus, in the old time, you will find an ancient custom of feet-washing. It did exist, but in those cases water was brought and the traveler or stranger washed his own feet. This was the ancient custom. I bring up Jesus and say that we should take the command of the Savior. The Elder says that is before Pentecost, and he will not take it. And yet he goes back to the ancient custom and says he will take that, and he affirms it in his proposition. He takes the ground that it is an ancient custom in his argument here, and changes it a little, and applies it to the matter of washing his suffering brethren's feet. He washes the feet, not of a stranger, but of a saint. Now the point we want you to observe is this, that when he comes to the manner in which that widow shall wash the saints' feet, he goes to the ancient custom to get the manner, and builds on ancient custom. I come up with the Savior and say, Go to the Lord Jesus, and tell the widow how to wash the saints' feet according to the command of the Lord. My opponent talked about a sister in Ohio, and some brother and his wife practicing it. Do you wash feet after the example of the Son of God, or do you say that was before Pentecost, and then go back

to ancient custom, and find out how they washed feet before the Savior, and then wash feet according to that? I want you, my hearers, to watch him carefully, because we want to see just what his arguments are. We want to know what his position is. We want to know whether he has a better right to the name of Christian than we have.

Here are two ways of washing feet. One is the ancient custom of washing the feet of strangers, or, in other words, strangers and travelers washing their own feet. The other way is the one employed by Christ and his disciples when they were assembled together, and he enjoined them to wash feet according to his example. Now we insist upon your marking the point, during this discussion particularly, that we go to the Lord Jesus for our example on this subject. We go to him, and build our faith and our practice on the precept and example he has given. And when we have shown that, we say that mortal man can have no better right to the name of Christian than we have, who build on the precept and example of Christ himself. The man who sets aside that precept and example, cutting the Scriptures in two, and builds on ancient custom, has not half as much right as we have to claim the name of Christian, to designate the character of that faith and practice which he has in his heart.

Our fifth argument is drawn from the spiritual nature or import of feet-washing, WHICH CONFINES IT TO THE GOSPEL DISPENSATION. The point in this argument is, that there is something spiritual connected with this feet-washing. When the Savior came to Peter he did not know what the Savior was doing. If it had been ancient custom, do you believe Peter would not have known more about it than my friend? But Peter did not know what the Lord was doing. It was something different from what he had seen. No doubt he had seen strangers wash their own feet while traveling. But here the Son of God stoops down to wash his disciples' feet. What did he do when Peter refused? The Savior says, "If I wash thee not, thou hast no part with me." If he did not submit to this feet-washing which he was now observing, Peter could have no part with him. That part was spiritual. It was not dirt or filth that the Savior was talking about. It was a spiritual relation that was hanging upon the obedience or submission of the apostles. When we find an observance on which

hangs the union of an apostle with the Son of God; and that the apostle would be severed from that union with the Son of God if he was disobedient in not following the observance, can we not say that it embraces or includes a spiritual relation? And is not that spiritual relation a strong evidence?

DANIEL SOMMER'S SECOND ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—I begin where my opponent left off. He says, "What logic!" He framed this proposition although I got one word in here in having it changed, and notice just how it reads: "The Scriptures teach foot-washing as an ancient custom or act of hospitality or good works to be observed as it is done in the Church represented by Daniel Sommer." It does not say washing the feet of another. He claims to be a logician. If I had seen fit I could say, "Yes, Scriptures teach it as an ancient custom, that all were to wash feet when they needed it. It does not say washing ANOTHER'S FEET." Common sense teaches foot-washing. He is a logician. Do not forget that. The implication was made that I was not prepared, and had not studied, and all that sort of thing. Friends, I have my doubts whether he has ever seen the work of Sir William Hamilton on logic, and studied it. I have it and likewise his work on Metaphysics. I found the more a man had of that, the less capacity he had for the Bible. That was the reason he got from the Bible over on to those old, musty documents. I understand we are to have more of them to-day. I have noticed the audience is falling off. The time has come to go to work. The people get tired of old musty documents, but do not get tired of the Bible.

As I found it in the Old Testament, they brought water and an individual washed his own feet. That is ancient custom. There is logic. He wrote this proposition, and you see how mildly it is put. But I do not take advantage of that. But that is the way the logicians through their logical conceit, sometimes fail to express the something which will hold a man to what he is inclined to follow therefrom. The proposition does not say washing ONE ANOTHER'S FEET. THAT IS NOT HERE. I might say that foot-washing was an ancient custom. They would bring a man water and he would wash his own feet as a matter of cleanliness. I could stop there as far as the proposition is concerned. But I

know what kind of implications would be thrown on a man under those circumstances, because we had some experience of that kind last week.

“Or act of hospitality, or good works.” We dwelt on the subject of “good works” and drew a line of demarcation between an ORDINANCE and GOOD WORKS. I challenge my opponent to attack that discrimination between an ordinance as having a Godward bearing and good works a manward bearing. He may make speeches from now till Saturday night, and may present his first and second and third arguments, and just as many arguments as he sees fit, and waste my precious time and yours. But I challenge him now to attack that discrimination between an ordinance and good works in the Scripture sense. Baptism and communion as ordinances unquestionably have a Godward bearing. The proposition says “good works.” We come to the language in 1 Tim. 5: 10 and we find it begins with good works and ends with good works. Between the two extremes is mentioned the bringing up of children and the lodging of strangers. They are the works. Then there is the relieving of the afflicted, and that is a good work. Right in the midst of them is feet-washing, washing the saints’ feet. Can any man swoop down on that passage and take out the washing of the saints’ feet, and say that is an ORDINANCE and all the rest are GOOD WORKS? If he did that, he would be charging the Holy Spirit with confusion. The Holy Spirit does not mix an ordinance up with good works without telling us so. It is not called an ordinance anywhere. Where specially mentioned it is a good work. We call his attention to that one Scripture. We call his attention to the discrimination between a good work and an ordinance, and the matter of controversy ends just there. He may spin up out of his head as many arguments as he sees fit.

I will look over my notes. My opponent says of me, “He remarked about the church and how founded.” “He refers to our reading many authors.” “He said I want to prove that I am right. He would have you to believe that he was right and that he knows more than those authors.” My opponent calls them witnesses. I deny that he presented a single witness. I deny that he presented one. Do you know what is a witness? One personally acquainted with things. He has not presented a single wit-

ness personally acquainted with the things he is talking about. And I will make this additional remark, that he will not endorse them. He will not endorse even Tertullian. And the majority of those writers, probably nine-tenths of them, are so widely removed from the occasions of those things that they are not witnesses. They never were and never can be, because you can not duplicate witnesses. It will not do for me to go into court and say my grandfather said so and so. And it will not do to go into church and say as a witness that they practiced thus and so fifteen hundred years ago. That is foolishness.

I will have to mention a few of these things to show you what lame, limping, halting, miserable logic will do for an audience. The tendency of the whole matter is to confuse the mind of the people and to throw a veil over their faces. That is the way the matter stands. Logic! *Logic!* LOGIC! What did Christ say about it? What did Paul say about it? The great logicians had written before Christ and Paul were on earth. Did they appeal to the logicians? Did they prove their propositions by appealing to logic, and telling the people what logic said? Does Paul give an example of that kind? Does he say that Aristotle the great logician reasoned thus and so, in such a way? Or I will prove this by the logic which Aristotle developed? My respondent claims to be a Bible man. Let him show it, and cease spinning out of his head these so-called arguments—cease presenting a principle of reasoning which is fallacious, first, middle and last when studying the Word of God. When he is charging me with claiming to know more than those men, I go back to Ps. 119: 98 and onward: “Thou through thy commandments hast made me wiser than my enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditations. I understand more than the ancients, because I keep thy precepts.” That is what David says. That was not a matter of conceit in David because he was an inspired man, and his superior understanding led him to keep the Divine precepts. I may say, and say it without arrogance, that I understand more, and more correctly, the teachings of the Word of God than those people surrounded by monks and monasteries and those exorcists pow-wow-ing over an individual and trying to cast out devils or demons. I appeal to your common sense and common honesty in this nineteenth centu-

ry, if that is not reasonable. Do we not occupy a better position than those people surrounded by all that confusion? When you see those matters strung out and a constant tendency to get away from what the whole matter hinges on, it is necessary for me to be a little cautious.

He said that I said I would let him analyze Luke 7: 38. I did not say so. I was referring to John 13 and said I would let him analyze that. He says of me, "His position is, the words of the Savior must be proven by the words of the apostles." Will he take all that Christ enjoined, as binding on him unless we have a teaching to that effect in the apostolic writings? I read to him before what Christ said in the twenty-third chapter of Matthew: "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." We want your minds refreshed on that subject. If he dare to go back and insist on that, we will prove him a Judaizer. We will experience more of that further on. "Christ said all things were given into his hands before he washed the disciples' feet." I ask, Why not take "all things" as they were given in his words as well as the thirteenth chapter of John?

Now let us turn to the sixteenth chapter of John. "All things were given into his hands." Let us see if he had given them all things. John 16: 23, 24. "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." There is another line of demarcation up to that time which is recorded after, but we have it in the thirteenth chapter of John, according to the chronology here. That being the case you see how that matter stands. All things were given into his hands. What was given? All authority in heaven and earth. He would extend the "all things" to that. He did not make the declaration that all things in heaven and earth were to be given into his hands until after he was buried. He did not give the commission to go into all the world and preach the Gospel until after the resurrection. There is no trouble about it only as it is brought up from the stand-point of that lame, limping, confusing something that is called "LOGIC." He says, "There is no name in the Bible that cuts the Bible in two and because we do not find it

in certain books, it is to be set aside. If the church of which he is a member is the Church of Christ it is wrongly named, as the name ought to indicate the characteristic, and the Baptists or the German Baptists have a greater right to the name of the Church of Christ than he has." My opponent knows that we accept the Lord Jesus Christ just as fully as anybody can. He brings up the case of the lawyer. We had to expose a lot of those false illustrations on a former occasion; seven of them on a single subject, and here is another one with reference to the lawyer. He says, "We do not find a certain law in the National law or State law, but in the common law." But he is contending for feet-washing as an ordinance in the Church of Christ, and he can not find it in the National law or the common law so to speak. Neither one nor the other has it as an ordinance. But we do find it as a "good work" on the night of the Savior's betrayal. No, we are not discussing that here, and we will not say that, but ON THE NIGHT he gave that example they had walked a considerable distance, and their feet needed washing. When it is afterwards spoken of, it is spoken of as a GOOD WORK. If he is willing to accept the whole Gospel, and allow the Holy Spirit to be the interpreter he will see that he must accept it the same way that I accept it.

Let us look further. Not all the disciples were present that night. None but preachers were there, and he can not prove that any but preachers were to wash each other's feet, if he has only that chapter. There were none but apostles there, and he can not prove that any but the apostles were to wash each other's feet unless he has something else. When we come to look for that something else, where do we find it? In Luke 7: 38 and 1 Tim. 5: 10. And that is all. He says that we say, "Because it is not mentioned in certain books we set it aside." That is not true. We do not propose to set it aside. We hold to it and insist on it as a GOOD WORK, but as a deed of formality we have no right to practice it, and as an ordinance, neither he nor any one else has a right to practice it, because he can not put his finger on the Scripture which names it as an ordinance to be observed in the Church of Christ. I did not set it aside. We accept the thirteenth chapter of John as fully as anybody can, or as the Lord Jesus Christ intended. We allow the Scriptures to interpret the Scriptures, but do not allow the old historians of that old, contemptible, wicked and

apostate period from which he has been quoting, to be the interpreters of God's Word. As to any intimation that we are to be rejected or condemned or finally regarded as not standing in the right, because we do not allow those old historians of that corrupt period to interpret the Scriptures for us, it is PROFOUND FOOLISHNESS. If I would be guilty of that I would want you to charge it upon me. When I present anything of that kind, that I or anybody else will be condemned, because we do not allow somebody living away back yonder in a corrupt period, because we do not allow them to interpret the Scriptures for us, I will say that I have been guilty of foolishness.

He says, the widow is the only case we have, and he says we would set aside Christ by appealing to that case. No, let the Scriptures be their own interpreter. We find feet-washing in the thirteenth chapter of John. If we look for it after that we do not find more of it. The Church of Christ was not established then. The Gentiles had not heard the Gospel preached, the commission was not given. Such being the case the assembly of saints was not meeting and worshiping according to the divine appointment. We do not find them meeting and worshiping according to the divine appointment until the day of Pentecost. And then we find them "continuing steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers," and FEET-WASHING? No sir, it is not mentioned. He would have you believe it was there; or if not there, that it was all along the pathway. If it had been a public institution it would have been mentioned. The public ordinances are mentioned; but when we look at this matter, how does it stand? It is mentioned in one place in a verse that begins with "good works" and ends with "good works," in a verse which mentions those good works as consisting of bringing up children, lodging strangers and relieving the afflicted. These are all good works, and we might just as well have bunks in the meeting-houses and call in passers-by and lodge them and call that an ordinance, as to call feet-washing an ordinance. Or he might make it a foundling hospital, or bring in the families of children and bring them up in the meeting-house, or have the afflicted come in and care for them in the meeting-house, as to wash feet in the meeting-house. That is the shape in which it is. I allow the Scriptures to be their own interpreter. Here is a verse which be-

gins with good works and ends with good works, and has four items, three of which are good works. In one breath he will swoop down and take out the one item between the second and fourth, and hold it up and say, "Here is an ordinance; here is an ordinance; here is an ordinance, to be practiced in the public congregation of the saints." He is guilty of perverting and wresting the Scriptures. I would like to have a pleasant interview. But friends, the demands of truth do not permit it. When you see me in such earnestness you suppose I am angry. I have not had the slightest ruffling of temper from the beginning until the present moment. You think because I look with severity and talk with earnestness, that I have had my temper stirred or ruffled. My brethren, no, this is the way I preach when I am addressing the public congregation, and when everything is calm and serene. With me, everything is as calm as it possibly could be, except I am impressed with the earnestness of my work, that earnestness which should impress a man who is defending the truth and contending against error.

John 13: 13 says, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example." My opponent says that here is all the essence of a command. There are the words "ought" and "should," and he explains what they mean according to Webster and so on. Christ washed their feet and told them that what was done unto the least of his brethren was done unto him. There were none but apostles there. We do not know how it should be attended to in the church; and until we come to the apostolic writings we have no information; but there we find it confirmed as a good work. We accept the only Scripture, the only apostolic writing which mentions it as a good work. I affirm it is a good work, and the proposition is proven. Can anything be clearer than that?

Then comes his second argument: "Feet-washing is enjoined on the disciples only when they were assembled together." That is true. There were only preachers there, only apostles. Why did not Christ say that this was to be practiced in the public congregation? My opponent can not show that any of the other disciples practiced it when they were assembled before the day of Pentecost, or that they ever practiced it after the day of Pente-

cost, when they were assembled together. Why does he not say the apostles and preachers only? We go to the apostolic writings to see if anybody else should practice it, and there we find how it should be done or in what connection. Then he and I would stand together. "It was an act of one saint upon another," he says, and his third argument "is founded upon the fact that the disciples were commanded to wash one another's feet." He says that, "as it is the act of one saint on another it has all the effect of an ordinance." I deny it. That is to say, I deny that it follows as a conclusion; for here is an illustration to the contrary. It was an act of one saint upon another in giving one a sponge bath, according to a physician's direction, when one was sick. That was an act of one saint upon another, and there is no ordinance about it. It is an act of humanity. What about washing the saints' feet? "It occurs to me," he says, "there is some peculiar sanctity about it." He should read Gal. 6: 10. "As we have therefore opportunity let us try to do good unto all men, especially unto them who are of the household of faith." Now here is a good work. We should do good unto all, but especially them that are of the household of faith. If any one of my friends comes to my house, and I can by circumstances keep him over night, it does not make any difference who he is, I will perform on him an act of hospitality, and regard myself as under obligations to do it. If he is foot-worn and weary I do this good work to him.

The next argument is that a penalty is attached to a refusal. Adam Clarke was brought up and 1 Tim. 5: 10 with reference to the woman that she ought to be one of those who washed the saints' feet in order to be taken into the number especially cared for by the church. There is the Scripture, and let us have it. Go back there and what do we see? If we employ the kind of reasoning which this elderly gentleman calls logic, we prove how much? Let us see. In 1 Tim. 5: 10 there is the same penalty attached to not bringing up children, and not lodging the strangers and not relieving the afflicted. Suppose the widow was a woman who had never had any children of her own, and had never brought up any other's children. What then? Suppose she gave her time and attention to a canary and pet lap dog, as they do in modern times. I am not sure but there ought to be some penalty in that case in the estimation of the brethren, but the Bible does

not make mention of it. What I want to bring your attention to is the penalty attached here. The record says she must be "well reported of for good works." Now if the practice of feet-washing was an ordinance, it proves that bringing up children and lodging strangers and relieving the afflicted are ordinances. Very soon he will get on the Catholic's ground, who have seven sacraments. They have baptism and the Lord's Supper and five others. Don't you see what this penalty business proves?

While we have that before the mind, let us take up the thirteenth chapter of John and analyze it. Christ said to Peter, "What I do thou knowest not now; but thou shalt know hereafter." Peter did not understand the nature of Christ's kingdom. Christ said, "What I do thou knowest not now; but thou shalt know hereafter." When Christ died Peter said, "I go a fishing." Somebody else said "I go with you." Or may be it was the other man that said I will go a fishing and Peter said I will go with you. Anyhow he proposed to go a fishing. Somebody said "We hoped this were he that should have redeemed Israel." When Christ died their hopes died. But go a little further on, and what do we find? John seventeenth chapter we find this language: "Now ye are clean through the word which I have spoken unto you." "Now ye are clean through the word which I have spoken unto you." My eye does not fall upon that verse, but it is the language of the Savior. We will give it to you presently. Christ says that his disciples were clean through the word which the father had spoken unto them. After he had spoken to Peter at that time there we have that language. I made a mistake in the chapter. I was thinking of the reference "Sanctify them through thy truth; thy word is truth." That was before my mind. It is John 15: 3: "Now ye are clean through the word which I have spoken unto you." From that we turn to Ephesians in regard to this same subject and there we find the fifth chapter and twenty-sixth verse, speaking of the church: "That he might sanctify and cleanse it with the washing of water by the Word." In John 15: 3 we read, "Now ye are clean through the word which I have spoken unto you," and in Eph. 5: 26 we have it, that the church was cleansed "by the washing of water by the word." You see he referred to their spiritual cleansing. And friends, that is not all there is in

it. At any rate there may be this in it: (The Moderator then called time.)

ROBERT H. MILLER'S SECOND REPLY.

Brethren Moderators and Christian Friends:—I regret that my friend is a little rough this morning. It seems to me that he thinks the case demands it, and that is the reason why he is rough. He says he is not mad, but he feels that it is his duty to be that way. I am sorry he feels and talks so; but yet it does not roil me at all, and I hope it will not you. Keep perfectly calm and cool. The truth does not need roughness to support it. His common habit of telling me that things I have said are false, and that my reasoning is false, putting it in that harsh form, is not the most pleasant. But the Savior said, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." We are contending for the Savior, and for what he has said and done. And it is not a wonder that men talk a little roughly and harshly now, when we contend for what the Lord has commanded, because there was much more of that in ancient times. But you must keep calm and cool. I will try, by the help of God, not to use any unpleasant language, but to speak in the mildest manner I can. But as far as arguments are concerned I will give them to you as far as I am able, and make them as clear as I am able to do.

When my opponent arose he said the proposition was, that the Scriptures teach that feet-washing was an ancient custom, and that he took the affirmative. But the point is this: the ancient custom was to wash the feet to get the dirt off, to free them from the filth that they had contracted during the day. That was the ancient custom. Now when he states that to be the object of feet-washing, I say that is not the object the Savior had in view. I charge on him that he follows the ancient custom for the same purpose. That is the difference between us. If I do not logically, truthfully, fairly, and with common sense give his position, let him give it himself. The difference between us is that his ancient custom and his feet-washing, as he terms it, is all simply for the purpose of taking the filth off the feet, or merely for literal, bodily comfort. That is the way he holds it. He says it is, and he practices it that way in his church. But I say no. I deny that that is

what we have in these passages of Scripture. I say that the feet-washing which is taught in the Scriptures is more than that. I have proved that it has a thousand times more meaning than that, even under the old law to the high-priest, and my opponent never said a word about it. I come to Christ and bring up what he said, and there is a case which had a thousand times more meaning than that. When the Savior came to Peter he said, "If I wash thee not, thou hast no part with me." That is more than a matter of ancient custom, washing the feet simply to cleanse them.

But another point I would refer to, to settle it clearly. The Savior washed their feet. He did not wash his own, and they did not wash his. If it was a mere matter of filth on that day, to take the filth off the feet, would not the Savior have needed the washing as well as they? But not a word is said about his own feet, and he walked with them all day. But now their feet are washed, and in that washing there is shown to be a spiritual relation between them, and he tells them, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." If I, your Lord and Master, into whose hands all things are given by the Father,—if I, your Master, the Creator and Upholder of the universe, by whom all things were made,—if I stoop down to wash your feet, you ought to wash one another's feet. Do you not think that is making a pretty long stretch on logic or common sense, to say that was just to take the filth off the feet, when the feet of the Savior were not washed? When we look at that a little further we will find that he said something further in reference to that matter, that they were clean, but not every whit. He said, "Ye are not all clean." There Judas is alluded to. But he that is *washed* needeth not save to wash his feet,—there it is *leloumenos*, a word that means to wash the whole body. When the word *nipito* is used it means a washing of a part of the body, the hands or the feet. That is the difference between the two words. He says the ordinance of feet-washing does not have any Godward bearing, and he repeated it often; that the act was just to wash the feet, and had nothing Godward about it. Do not you think when Peter and the Savior were together, and the Savior said, "If I wash thee not, thou hast no part with me," that there was something Godward in submitting to it? If he would reason with common sense and logic, could he not see that there was in it all the

Godward bearing that there could be in anything, put right there in the ordinance of feet-washing? He again charges me because I want to go back to the Savior and get the teachings of the Savior, and take them for my faith and practice. He asks me, if I go back there, if I will take the whole law. He goes again to Matthew 23, where the apostles were commanded to obey the law. I take all the Savior taught; and if I find anything that belongs to the Jewish law, I know the Savior meant it for them that were under the law. But here is something that the Jewish law never knew, something that was never done or commanded before in all the earth. Not its like is to be found since the world was. It is no part of baptism. The Savior introduced it himself, and gave the command in the most positive form to his disciples, to observe it. We show you the positive form in which it was given. We show you that it was enjoined upon the disciples in the same company that received the communion, and in the very same place, and at the very same time in Jerusalem, at the supper they were eating together. At the supper they ate together, the Savior enjoined upon them that they should wash one another's feet. Now let it stand with the communion. Over in Jerusalem, when the Savior instituted the communion, he had with him the twelve, and the twelve only, there at the table, before they ate the meal. He washed their feet, and then ate the meal with them. At the end of that meal they took the communion; and it was the same company, the same time and the same place when the bread and cup of communion was instituted. What more could we have? What more could there be to establish an ordinance in the church, than to bring the communion and the feet-washing and the supper all in that assembly of the apostles when they were all together? But, mark you, his answer is that they are only preachers; they are apostles; it is enjoined on them and no others. Now, do you consider such reasoning as that safe? Do you consider that such a course is sound? Don't you know the command to go and teach all nations was given to the apostles, and they went out and taught after Pentecost? As he says, they taught and baptized, but you do not learn that they ever baptized according to the commission; and yet he gave the commission to the apostles as a formula of baptism. We do not learn that they ever used it; but we all accept it, because Christ enjoined it on them. Now we accept

the communion, and it is a fact that but few times after Pentecost is the teaching of the Savior referred to in reference to the communion. We do not need to have any of God's Word continually repeated after the Savior had spoken it. But let us look at things closely. The Savior commanded the apostles that they should wash one another's feet. Did they do that? My friend says no. We have no account of it in Acts, and therefore they did not do it; no account of it in Romans, and therefore we need not obey the command; it is one that they never obeyed, because we do not find it in Acts or Romans or Corinthians. Where does he stand? Supposing the disciples never obeyed the Savior, and he is going to follow them! Look at the point he is making, that they enjoined it in one case upon a widow. Look at it carefully. Do you suppose they would enjoin it upon a widow if they would not enjoin it upon the rest of the church? Do you suppose that widow was under obligation to obey it, and nobody else? Would they enjoin it upon her, when it was not a common injunction to all? Do you suppose they would enjoin it upon her when they did not obey it? My opponent pretends to preach the whole Gospel; does he preach that now? Would he establish that all the members in his church should obey this command, that it is enjoined upon them as it was enjoined upon the widow, with a penalty? He does not do that. Then we insist that he has not the right to enjoin it upon that widow, unless he enjoins it upon all; and that can be done upon no other principle than that which the Savior has commanded us to obey.

Now to our arguments. We were just closing with our fifth argument, I believe, and it is drawn from the spiritual meaning or import of feet-washing, which the Savior instituted. The spiritual nature of it shows that it was confined to the disciples. Judas was not clean, and the others had no need save to wash feet. It was a cleansing to them in some sense that it was not to Judas, which proves that it was in some way related to their spiritual condition. If it had been, as I said before, a mere literal cleansing, Judas would have been cleansed by it as well as the others, and the Savior would have needed it as well as they. This command of feet-washing had in it, in some way, a spiritual import, which the Savior enjoined when he finished it and said, "If ye know these things, happy are ye if ye do them."

We now come to our sixth argument. It is drawn from Paul's letter to Timothy, the point my friend has been dwelling on, where the Scriptures say, "Well reported of for good works; if she have brought up children, if she have lodged strangers, IF SHE HAVE WASHED THE SAINTS' FEET, if she have relieved the afflicted, if she have diligently followed every good work." Paul makes this foot-washing something different from lodging strangers. "If she have lodged strangers." If it belongs to lodging strangers, when she lodged strangers would she not wash their feet? If it was an ancient custom it would be included in entertaining strangers. Now my friend does not like logic, and so we will take common sense. If the apostle tells this widow she must lodge strangers, in which there is all of foot-washing belonging to the Bible included, save that which the Savior has given, foot-washing was here separated and given in a distinct item by the apostle. There is something more than the lodging of strangers enjoined upon the widow. There is something more than is required in the hospitality of lodging strangers. It says, "If she have washed the saints' feet." The Elder says it is an act of hospitality, and belongs to lodging strangers and to ancient custom, which would require the washing of the feet of strangers and travelers. When you come to look at it carefully it is, as I said before, a ceremony or rite that must be performed by one saint upon another. There is no obligation to wash the feet of anybody on earth in this Scripture, except the saints. And the saints are to wash the feet of the saints in this case, just as when the Savior gave the command. Look at the position. I find twice in the Gospels an institution or ceremony or rite enjoined by divine authority upon these saints, that they shall observe one with another, and no man outside of the church, who is not a saint, is alluded to. And here it is alluded to as distinct and separate from the matter of lodging strangers. This Scripture only requires her to wash the saints' feet; not the feet of travelers, not the feet of strangers, not the feet of those she entertained. It commands her to entertain somebody, but does not command her to wash the feet of those she entertains. I made that point against my friend. This observance separates it from the entertainment, and separates it from lodging strangers, just like it was at Jerusalem at that supper, when the disciples' feet were washed and Christ commanded them to wash one another's

feet. They did not tarry all night. They were not there to be lodged; it was not the ancient custom they were observing, for they only stayed until they were done with the ordinances,—the supper and communion,—and then they departed. The Savior did not make it a part of lodging strangers, nor did Paul. He spoke of it in rotation with those things that are not ordinances. He spoke of it in rotation, but separated the duties that are especially to Christians and confined to the disciples from the duty of lodging strangers. In this Scripture there is a penalty, to which we have referred; probably that is enough.

Now note, there are three modes of feet-washing presented before the widow. I am willing to take a fair case to illustrate it. There are the traveler and the stranger washing their own feet by ancient custom. My friend tried to put up something akin to ancient custom, and which is like washing the feet of strangers to take the dirt off. Here is the Son of God washing the feet of his disciples. And now we want to show you just how we have got it. When I taught school I taught by diagram.

Ancient Custom.	The Lord's Command.	Modern Custom.
Travelers washed their own feet.	The Lord Jesus commands his disciples to wash one another's feet.	My friend washes the feet of travelers.

There are the saints. There is Christ with the twelve apostles washing feet. Over there is the ancient custom. Here is my friend entertaining strangers. Here is the widow. How shall she wash feet? Shall she wash feet like Christ, like the saints? Shall she go to the precept and example of God's own Son, and wash feet as Jesus did, or shall she go away back and get an ancient custom of feet-washing for strangers, and bring it over the Savior's head, and over the day of Pentecost and all, and set it down in the church as my friend does? And then the Elder says, "I am going to be harsh on my friend, because he would not shorten up the time; I am going to be rough on him, because he did not." It does not make any difference to me whether he is rough or smooth, as long as I have my feet standing on the Rock, and he is building on ancient custom, and following the ways of

the men of the world. I build on institutions that have the example of the Son of God, as this does. I believe it was the voice of Inspiration, like the Savior himself, that told the widow to go to the saints and wash one another's feet. She wants to know how, and if you want to know, my friends, how you should wash feet, go to the Savior and get his precept and example. My time is almost out and my strength is not very great, so I will close.

DANIEL SOMMER'S THIRD ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—When my opponent began his second address this forenoon he referred to my severity, and he said that truth does not need roughness. I will answer: Neither does truth need a lot of old, musty documents and old ancient histories to support it. The truth of God supports itself. I see from the indications that we are to be treated this afternoon to a continuation of the same kind of performance as we have witnessed on previous occasions. In other words, the old documents are to be brought before you. You have my sympathies, dear friends. But then I learned years ago it was better to be even rude than to be devilish polite; in other words, to be polite and hypocritical. David speaks thus of one of his enemies: "The words of his mouth were smoother than butter, but war was in his heart." I believe in a man acting the part of an honest man; and if he has war in his heart let him show it in his words. If I had ever charged upon him what was untrue, that would be worse than any severity. If I ever tried to cover him over with false implications, that would be worse than any other kind of severity. He used the language in his last address, "If he could reason with common sense and logic." What else is that but an implication that I am lacking, both in common sense and logic? And he applies to himself that which Christ said, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." That relates to my charging him falsely or saying all manner of evil falsely against him. But that is not on my part. The false part of it is that which I have been careful to avoid from first to last.

We call your attention again to the proposition: "The Scriptures teach feet-washing as an ancient custom or act of hospitality or good works, to be observed as it is done in the church repre-

sented by Daniel Sommer." We told you we would risk the whole matter upon 1 Tim. 5: 10, that the good works there spoken of are not an ordinance. We now propose to show it so all the rest of you can see it. I will not say that Elder Miller will see it, nor that he will not; that he can or he can not. But notice that Paul in speaking of this widow did not say if she have believed in Christ, if she have been baptized, if she have communed. Why? Those were divine appointments without which she could not have been a Christian. If washing the saints' feet be a divine appointment which belongs to the Christian life, would he have said concerning a woman that had grown old in the church, IF she have done it? Could Paul write like that of the German Baptist women? Could he have said, of a woman in a church for two years, IF she have washed the saints' feet; or three years or five years? Have you any members of that kind? That is the question. We could not say concerning any of the members with us, if she has communed, or if she has attended the Lord's Supper, because that is a divine appointment, and those who refuse are withdrawn from. This shows clearly that feet-washing was not an ordinance practiced after the manner it is practiced among the German Baptists. Why? Because there is not a woman in good standing or even ordinary standing who has grown old in the church or been in the church any considerable time who has not washed the saints' feet. Why does he say IF, using the subjunctive mood, expressive of doubt? He would not say, IF she have repented, or been baptized or communed. But he did say, IF she have washed the saints' feet. In other words, the washing of the saints' feet was something that was done along the pathway of the Christian's life, eighteen hundred years ago, incidentally as the occasion demanded it, or else Paul would not have said this. What kind of a people were they to grow old, never having attended to one of the ordinances of the church, if that was an ordinance? Don't you see the fallacy of that kind of reasoning which would have you believe this is an ordinance of the church? The whole matter depends right there upon a fair and square and just acceptance of that which is found in 1 Tim. 5: 10. If it were an ordinance, I repeat, there would have been no IF in the case. It could not have been. It would have been all absurd to present it, because then it would have been practiced upon those stated periods. Whatever

else may be said about history and custom, and whatever the old, musty documents may teach you, we are dealing with the Scriptures. The truth of God does not need any of those old interpreters under those unfavorable circumstances to determine the Word of God for us. It is charging the apostle Paul with an act of foolishness of which he was never guilty, to make him say, IF she—having grown old in the church, a widow of three score years old—have washed the saints' feet, if it were an ordinance and practiced annually in the church, if not oftener. I want Elder Miller to grapple with that. I want him to deal with it. I want him to meet the issue fairly. We do not need the old documents. Those old writers are not inspired interpreters for us. They are not reliable interpreters.

He charged me with saying, The ancient custom was to wash the feet to get the dirt off, and that I follow the custom for the same purpose—bodily comfort. Then he adds, "I have shown feet-washing has a thousand times more than that in it." When a man speaks thus extravagantly, ought not he to be called to order by good, clear, square reasoning? Christ said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." And he wanted to know if I did not make a great stretch of logic or common sense to make that mean good works. The Savior said, "I have given you an example." We come to analyze that thirteenth chapter of John, as he has not done it; and in order to do so I call your attention to Mark tenth chapter. The sons of Zebedee had been brought by their mother, who wanted to know whether Christ would not grant one to sit on the right hand and the other on the left when he came in his kingdom. The Savior gave an answer and in the forty-first verse we read: "And when the ten heard it they began to be much displeased with James and John. But Jesus called them to him and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them: and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest shall be servant of all." Christ taught them that, and before he left he proposed to teach them that they who were to subserve the best interests of mankind should not be above menial service, should not be above

contributing to the physical comfort of those with whom they were associated, one with another. And he said, "Let him that is chiefest among you be the servant of all;" which was just the opposite of the position occupied by the great ones among the Gentiles. Having taught that he proposed to give a practical demonstration, and consequently, although he was the Adorable Redeemer, he girded himself with a towel and took the pail of water and washed their feet. After he had done that he said, "Ye call me Master and Lord: and ye say well; for so I am." He refers to those in positions of greatness. Let him who is the chiefest among you be the servant of all. He says, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." It was to set before them an act of humility, showing that he who would be the greatest among them, should not be above the humblest service. I give you an analysis of the language which says, "If I wash not your feet," or this part of the chapter, which says, "If I wash thee not thou hast no part with me." Then he added, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." In other words, that washing in connection therewith and their being clean, as Christ said in John 15: 3 (the Scripture which I found a little difficulty in turning to this morning), Christ said, "Now ye are clean through the word which I have spoken unto you." Now we turn to Eph. 5: 26 and we find the church was to be cleansed by the washing of water by the word. He referred to their washing and being cleansed in connection therewith, and he gave a practical demonstration of that humility which he proposed his disciples should have. You see how that stands, my hearers. You see how that is found in the Word of God and no appeal to old, musty documents. We are living in the latter part of the nineteenth century, and can not we comprehend what God said without having uninspired and ancient interpreters to come between us and the Scriptures and tell us what the Scriptures teach, and that we are condemned if we do not follow their interpretations? That is what my opponent would have

you believe when he brings forth those old documents. He claims to take the whole Gospel, and yet the whole Gospel is not enough. He must go to the outside to find interpretations and comments and expositions to show you intelligent men and women in the latter part of the nineteenth century how you should look at the Bible. Is not that a pretty state of affairs? Does the Lord intend that we in the latter part of the nineteenth century must wade into those old documents to understand the Scriptures aright? Can you imagine anything more absurd? Do the masses know or care about them? What we propose to give them is the Word of God, just what they want.

In that connection I want to call your attention to this: there is or there is not revealed in and by the authority of the Lord Jesus Christ an order of worship. If there is not revealed and limited an order of worship, then we can add anything to it we please, anything we see fit. We may have a big basin, and all wash our hands and feet when we come to the Lord's house, or we may take a bath or anything of that kind, or add anything we see fit, if it is not definitely ordained and limited. If it be definitely ordained and limited we must go to the divine record. Acts 2: 42 says: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Where do you find any more ordinances? Go from that to the twentieth chapter of the Acts of the Apostles, and there we read in the seventh verse, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together, and there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while," and WASHED FEET? It does not say anything in the record of that kind. He would have you believe that in connection with the breaking of bread or communion (he may deny the communion, but this was the first day of the week) that they

washed feet in connection with the communion. I will take that up more fully hereafter. The question is, why is it not there? We go from that to First Corinthians tenth chapter, where the bread and wine are given in the communion, and go from that to the eleventh chapter and we find Paul says, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Now from that we go over to the twenty-third verse of this same chapter where it says, "For I have received of the Lord that which I also delivered unto you." Then he makes mention of the communion. But he has not mentioned feet-washing in connection at all there with the ordinances nor in connection with ordinances anywhere. But turn over the pages one after another, and what do we learn? In the fifth chapter of Timothy feet-washing is mentioned in connection with good works, and it is mentioned like all the other good works. And there were women who had grown old in the church, and yet Paul spoke as if they had not lodged strangers and brought up children and relieved the afflicted, and the same penalty was inflicted as if she had not washed the saints' feet. Yet my respondent tried to make a special point on that, that they had not washed the saints' feet and that a penalty was attached thereto. When a man catches me in such capering as that, I want him to be severe, because I need severity and a severe exposition. Talk to me about trying to cut God's Word in two parts and the commission in two and all that kind of thing! What is this? Here are three features of good works, and he wants to pull one out by main strength and awkwardness and say that is an *ordinance*! that is an ORDINANCE!! that is an ORDINANCE!!! It is small business, friends; SMALL BUSINESS.

He charged me with saying there was nothing Godward in the washing of the saints' feet. We will confine our attention to that. I did not say that for I did not stop there. I added in the same connection that whatever after-bearing it had was upon this principle: "Inasmuch as ye have done it unto the least of these ye have done it unto me." And yet he would have you understand that I said there was nothing Godward in it. I said and I want to draw his attention again to it, that an ordinance has a Godward bearing, and a good work has a manward bearing. That is the

first and direct bearing of a good work. Whatever secondary or after-bearing it may have is upon that other principle, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." I think I have explained that plainly, brethren, and any attempt to do that again will be looked upon with contempt by the audience. I want that discrimination to remain before you. Ordinances have a Godward bearing, although they may have a secondary bearing. A good work has its first or primary bearing upon the one upon whom it is performed; and however God may regard it, that is another consideration. You see the difference between the two just as clearly as the noonday light in a cloudless sky.

My opponent went to Matthew thirteenth chapter, and I wanted to know of him whether he would take that language or not? He said he would "apply to the Jews what Christ applied to the Jews, but he said here was something not in the law." And yet he referred to Ex. 30: 19 where they had a laver and Moses was to wash his hands and feet when he came in. That was mentioned to show how it occurred in the Old Testament. Moses was to wash his hands and feet. That was in the law for personal cleansing. And such being the case, that makes about as clear a case of contradiction as you might expect to hear in a discussion like this.

He referred to my remarking that they were only preachers, and I will mention in this connection his diagram. He had the woman between two points and wanted to know which way to go; whether to go back and wash feet according to the old custom, or according to the Savior's example. I answer, Suppose you wash the saints' feet according to the Savior's example. He washed the preachers' feet and of nobody else. Let him follow that example all the way through and just wash the preachers' feet. I suppose some of them would be pleased about that. But that is not the idea. The Savior set an example for her to follow. He gave that example to the preachers. We want to know what application they made of that in their own day under the Holy Spirit's direction when they speak of the washing of feet and of a woman growing old who might not have washed the saints' feet. If it was an ordinance that could not possibly have been. They would not be recognized as members under the apostolic discipline if

they so disregarded and rejected what the Lord Jesus Christ intended they should do. I want to say on the subject of the Savior washing Peter's feet this: Christ said: "If I wash not your feet, you have no part with me." How about Paul? He never washed Paul's feet. Did that exclude Paul from having a part with him? There was that grand apostle to the Gentiles, and he never washed his feet. Did Paul have no part with him? That confounds the argument he would have brought to bear on you and would lead you to suppose it is conclusive. He says, "Supposing that Christ commanded them to obey him in the name of the Father, Son and Holy Spirit, and it was never obeyed and that the injunction was upon a widow and not upon others." So far as that is concerned, friends, it is a mistake first, middle and last. The apostles carried out the injunction given to them as far as the baptizing was concerned, and I doubt not they carried out the injunction as to feet-washing as Christ intended they should make use of it. When we come to inquire how it was practiced and under what circumstances we find no evidence it was done in the public congregation, and it was not done on the night of the public betrayal. It was not done in public nor when all the disciples were present, or all those that claimed to be the Savior's followers. What use was made of it when we find it? In 1 Tim. 5: 10 we there find it among GOOD WORKS. That is where we find it and that is where we propose to maintain it and leave it. I have no doubt it was practiced in the apostolic church because the necessity was common—far more so than now. But as to its being an ordinance, that is what we deny first, and that is what we deny second, and that is what we deny third. We brought before you the evidence that it was not an ordinance, or a woman could not have grown old in the church so she would be regarded as a respectable member without attending to it, and the apostle would not use the subjunctive mood to refer to it. In John thirteenth we have the potential mood used. It is not the imperative. It may be said that has all the elements of a command. When we come to look at the apostolic writings we find the subjunctive mood used, "if." If she have done this and that and the other she is to be especially respected as one entitled to be taken care of. I maintain it was a good work and deny it was an ordinance. It was practiced according to the necessities of the case. We

treat with contempt those documents that may be brought to bear on this subject telling about customs and practices when men were growing corrupt and when speculations in regard to the Godhead and various other things in the church had begun and when they were going as fast as they could into the most gross and grievous apostasy the world has ever seen. We are not going to turn to that period and allow that people and their practices to be interpreters for us. We find feet-washing among good works. We maintain it among good works. We practice it as good works. We leave it there, and deny it is an ordinance, and thus the matter stands.

I have been looking at the different so-called arguments presented. My opponent says, "Paul makes feet-washing something different from relieving the afflicted or something different from lodging strangers, because he mentions them separately." Just think of it for a moment. He says he "was not talking about washing the feet of strangers, and that was not enjoined. I might do that if I saw fit, as an act of hospitality to a stranger." I answer, "Do good unto all men, especially unto them who are of the household of faith." The special requirement is that I wash this brother's feet when he comes to my house, rather than a stranger's, but can do both if needed. I am under obligations to do this. What Paul makes mention of, is not that she has washed the stranger's feet, but has not turned the stranger from her door. He does not say if she has lodged strangers and washed their feet, but the exact language is, "Lodged strangers, washed the saints' feet." So then you see, my hearers, that it is not all summed up in the lodging of strangers, because there is something with reference to the saints; and we may say instead of lodging the strangers embracing an act of hospitality, why washing the saints' feet embraced the lodging of the saints.

ROBERT H. MILLER'S THIRD REPLY.

Brethren Moderators and Christian Friends:—I am before you for the purpose of continuing the discussion on my part, first replying to some things said by my friend. He commenced on the old musty documents, as he calls my books, but we will refer to them by and by, inasmuch as he referred to them three or four times in one speech. He said he would predicate it all upon

Paul's first letter to Timothy, 5: 10, and then referred to the Scriptures, "If she have washed the saints' feet," and said "such a remark could not be made if it had been an ordinance enjoined upon us and obeyed by all." We might say the same of all the rest. If the members obeyed all the other duties and good works, it could not be said of them. But the facts are very clear that there were some who did not obey all the ordinances then, and that they did not obey all the good works, and the apostles could say therefore that any church, or any people, that were inclined to neglect or disobey any ordinance, command or duty (and the apostle could not have said it to such a church as we have), "If she have washed the saints' feet;" but he could well say it a thousand times to such a church as my friend has. When I said a thousand times more in a previous speech, he thought that was extravagant. What was it applied to? He is contending that all there is in this feet-washing enjoined in the Gospel is "to take the dirt or filth off the feet." He says that is all it is for.

I was telling you of the case of Peter and the Savior, when this ordinance was a matter of actual observance in precept and example, and Peter refused to accept it. The language of the Savior tells him that his part with the Savior was dependent upon it; and that was a thousand times more than the mere matter of taking the dirt off his feet. I think I had a perfect right to make use of that language. He says, repeating his former argument, that this feet-washing can not be found in the Acts, and can not be found in Corinthians. We admit that there are many places in the Scriptures where it can not be found, but we will urge that it is found in the language and precept and example of the Son of God. My opponent says an ordinance has a Godward bearing, but a matter of duty has a manward bearing. Now, can he find anything in the Bible—Old Testament or New—that had a more Godward bearing than the ordinance of feet-washing when it was presented to Peter by the Savior? I do not see how it is possible to find anything in the Bible that has more in it to bring up man's relation to his God. He says that washing the hands and feet under the law was to cleanse them. I do not think he is right when he says that washing the hands and the feet under the Mosaic law was to cleanse them; because the law says that the priest should wash his hands and feet lest he die. My friend says it was simply

to cleanse him from the dirt. Does he intimate that dirt would kill him? No, sir; he was to wash his hands and feet lest he die. It is clear that there was more than a matter of filth in reference to the law given to the priests in regard to washing the feet. He said the Savior just washed the preachers' feet, and he asked whether the sisters must wash the saints' feet. And he said they would have to do that if they followed the example of the Savior. But do you not remember that it is our duty to read God's Word as God has revealed it, and take the truth that he has given to us and accept it? What does the Savior say? He commanded the disciples to wash one another's feet, and then he sent them into the world and told them to preach the Gospel to every creature, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Teach these sisters and brethren to observe all things whatsoever he has commanded you.

I now want to prove that he *commanded them*, he actually *commanded* them to wash one another's feet. Here are some more old musty books that he looks upon with contempt. He says he does not want to have anything to do with them, and says, "Put them away." But we will examine them. My opponent says that the command is in the subjunctive mood, and hence not binding. Here is Bullion's Greek Grammar on this subject. Will he allow Bullion's Greek Grammar as authority? He is speaking of the indicative mood. He says: "When the thing supposed in the condition is regarded as a fact, and neither contingent nor uncertain, the indicative in any tense is used with *ei* in the condition, followed by the indicative or imperative, and sometimes by the subjunctive used imperatively." That is page 275. Now turn to page 279. Here is another subjunctive mood, and Bullion in his Greek Grammar says: "It is used to command in the first person." Again he says: "Sometimes it is used for the imperative to convey a command or request in milder terms." We want to give you a little more from Bullion's Greek Grammar, because we do not come here to tell you that we look with contempt upon these old authorities. We want to stand where we can reach our hands and call them up and say to this audience, "These are our witnesses." Here is the subjunctive mood again. He says: "The future indicative is often used in a subjunctive, and also in an imperative

sense." Again, speaking of the same thing, he said: "The future indicative, the subjunctive and the infinitive are sometimes used imperatively." Bullion's Greek Grammar, page 89. I now bring you to our own language, and will refer you to Brown's English Grammar, page 77. Here, speaking of the indicative mood, he says: "Sometimes it is used to express a promise, volition, command or threat." My opponent says this is not used in the imperative mood, and therefore is no command. We are here to show you that the command is given to the apostles in the strongest terms and forms of language that we have, to wash one another's feet; that they should "do as I have done to you." And Webster says the sense of "should" is the same in all its meanings as the expression or word "shall." It has the same import. We show this so you will see we are not building on mere assertion, but go back to show it is a command in the very strongest sense, and in positive terms. While we are looking at this command I will make it still stronger. I know he does not like these old books, but I do not care for that. Where it is said you *ought* to wash one another's feet, we understand it is given in the strongest command. That is from the Greek word *ophilo*. What does that mean? Here is what Donnegan says it means: "To owe," "to be indebted," "to be under obligation, duty or necessity." That is what Donnegan says, and I have more than that. Here is Greenfield, and he is considered good authority. Here is a New Testament Lexicon. He shows that *ought* means to wash one another's feet, from *ophilo*, "to owe, to be indebted, to be bound to the performance of some duty, to be obliged, to be under obligation," the very strongest terms. I believe I have got Whitney's Greek and English Concordance, and I will show you what that means. I have not got it along. The same meaning is given in English and Greek Concordance. *Ophilo* is used in this sense, that husbands *ought* to love their wives, that you *ought* to love one another. There it is *ophilo*. And when a man swears by the altar he is not bound by it, but when he swears by the gift on the altar he is *bound* by that oath. That is *ophilo*. Now if the language in commanding these disciples was in these strong terms, that enjoin the greatest obligations, is he going to say to me that "ought" does not mean anything, that husbands can love their wives if they want to, that *ought* is not positive? When the

Scripture says you ought to love one another it is not a matter of choice. Does the Savior not mean in these cases to bring up the strongest obligations and greatest duties according to the meaning of the words in all the lexicons, that it is a duty that you are in honesty bound to observe?

I want to proceed with my arguments, because I would like to get them before the Elder and see if he will reply to them. Notice what we have shown. Do not forget that. We have shown that the precept and example of the Savior was in an assembly of the disciples, and in that assembly he washed their feet. And when he washed their feet he commanded them to do so in the very strongest terms in our language; not only in one, but in repeated injunctions. You "ought," using the word *ophilo*, and then you "should," which Webster says has all the force of "shall." Not only that, but it was in Jerusalem, at the same time, and it was in the same meeting that the institution of the bread and cup of communion was enjoined, at a table, and at a supper where they had met for religious service, and not connected with lodging strangers or entertaining travelers at all.

Now I will refer again to Timothy, where my friend speaks so much about naming the ordinance of feet-washing in connection with good works, and I say there it is connected with good works. But did not I show you as clear as the noonday sun that, separated from the lodging of strangers, it was mentioned afterwards, and made a distinct duty apart from that? Nothing could be clearer. But what is his argument? I will look at his reasoning, if not at his argument. His argument is, because it is mentioned in connection with good works, it is only a good work, and not a part of a religious service, or an ordinance. Turn to Second Timothy 4: 5, where the apostle says: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." What have we here? The good work of watching all things, the good work of enduring afflictions, connected with what? With the work of an evangelist, work in the church, a work that has an office. Not only that, but to make full proof of the ministry. But he does not stop there. In Titus 1: 8, 9, speaking of that same office of a bishop he says: "But a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may

be able by sound doctrine both to exhort and to convince the gainsayers." Here hospitality, the very thing he brings up here and wants to hitch on to as an ancient custom, that very thing is mentioned here in connection with the office of bishop or elder in the church. We say the mere matter of mentioning them in connection is not sufficient to destroy the offices to be performed, because the work of a minister is named with the work of hospitality, and the qualifications of a minister may not only be mentioned with hospitality, but all these other works that belong to the minister, or nearly all of them, are mentioned with his office in the church.

But we must give him some more old musty books, because I want him to know where we stand. I know he makes light of these old books, because they are against him. He is trying to put them down because they are putting him down, but that he will never do while the world stands. In this age of learning, in this land of schools, in this land among the Dunkards, a people some of whom are called ignorant and superstitious,—here is a man clamoring against them for bringing up books. We have nothing to fear in this discussion on account of the imputation of ignorance, except myself individually, and I do not deny any of that. We go to page 331 of Robinson's History of Baptism. He is a Baptist historian. We thank God that we have got them, because they come out and tell the facts, and we accept them. He says:

The ancient rites of baptism are almost all in use at this day, but many are not now in connection with the baptism. The washing of feet is in the Greek and Roman and some Protestant churches. The ancient baptismal kiss went along with Easter Sunday, and the Greek church, and some Protestant churches continued it, not at baptism, but the Greeks at Easter and the Protestants after the Lord's Supper.

We read this, not because it is Dunkard authority. It is from a Baptist, and I, when a boy, often saw the Baptists wash feet. I used to see some of the disciples of the church the Elder represents wash feet, but they have got away from that, and we think you ought to examine it carefully, for if they were right then, they are wrong now; and if they are right now they were wrong then. We want a little more on that subject, and I will turn to Bingham, page 561. I want to read to you to show what became of feet-

washing, to show you how it was put away. Robinson says the Greek Church had it; they maintained it, and some Protestants stuck to it. But the Roman Church and some others did not fully accept it. Here I read from Bingham, and he quotes Austin:

In the other epistle he speaks particularly of washing feet, but that was after baptism, on the third day of the octaves, or such other time as those churches which retained the ceremony saw fit to appoint it.

Now I will read again, from page 562:

And others who retained it, that they might recommend it by fixing it to some more sacred time, and yet distinguish it from the sacrament of baptism, chose either the third day of the octaves, or the octave after baptism itself, as most convenient for this purpose. Among the churches which wholly refused or abrogated this custom, the Spanish church is one, which in the council of Eliberis, made a canon against it.

How did feet-washing go out of use? You can see that the councils of the Catholic Church in Spain, the very ones that made an edict against trine immersion, made an edict against feet-washing, to take it out of the way. My opponent tells me I am building on these old musty books, but wait until I read a little more, and you will see who is building on them. The author says:

Among the churches which never received this custom we may reckon the Roman Church; and among those which always received it, the church at Milan. [And then he goes on to speak of Ambrose protesting against the Church of Rome, and says:] But they of the Roman Church plead that it was not to be done by way of mystery in baptism or regeneration, but only by way of humility, as the custom of washing the feet of strangers. But on the contrary the church of Milan pleaded that it was not merely a business of humility, but of mystery and sanctification, because Christ said to Peter, "Except I wash thy feet thou hast no part with me."

Now we have the time and the place when the Roman Catholic Church abolished feet-washing in the church, the church itself rejecting it. We have the arguments here of the very position my opponent takes, that it is only to teach humility, washing the feet of strangers. He says that I build on these old books. Have n't I a right to say the very position he has taken was taken by Rome hundreds of years ago, when in their councils they put down this ordinance? What does the church of Milan say, and what does Ambrose say, when they would not give up? We will not give it up. We hold it in the same high esteem it was held always, based on the Scripture which we have when the Savior washed Peter's

feet; and he said that unless Peter submitted he had no part with him. When he hurls back his remarks on these old books, I do not wonder that he rejects them. We build not on these old musty books, but on God's Word and example and precept, as given us by the Son of God; and we call up these authors to show you that they stood where we stand to-day, holding these ordinances; as the Greek Church, which always had them.

Our seventh argument is drawn from the difference between the feet-washing instituted by our Savior and all the feet-washing prior to that time. This feet-washing, introduced by our Savior, came into the world at the beginning of the Christian era. God sent his Son into the world to build up a religion that should be for Jew and Gentile. He came into the world for that purpose, and by his own precept and example he set all these ordinances before us. He set before us the ordinance of baptism by precept and example. He set before us the ordinance of the supper by precept and example. He set before us feet-washing by precept and example. We have in the Son of God not only a name, not only a person, but we have his acts, his precepts and example. It is said also that he is our exemplar. Now this argument is founded on what he does. Look at feet-washing, and we find it is an ancient custom; from the most ancient times they washed their own feet, but we never find it performed anywhere like my friend proposes to perform it. But we find it performed in another way, not for the special purpose of cleansing the filth contracted by traveling through the country afoot. The Savior instituted one so different that you can not find another case like it. There were many societies or sects among the Jews. There were the Pharisees, the Sadducees and the Essenes, and there were none commanded to wash one another's feet. Go to the remotest history, and not one time on earth can you find there is an organization, a society, an assembly of brethren and sisters in a family capacity, a church capacity, or a civil capacity, where they were commanded to wash one another's feet. This is new; it is the first time. It is given different from any other custom. We say, then, that it stands on the highest authority there is in the universe, the words of the Son of God, the name that is above every other name in this world and the world to come. Why not obey it? What is the reason you can not accept it? I can not tell, unless it is because the pow-

er and influence of the Council of Rome, following the Council of Eliberis, decided it should be done no more, and stopped it at once in the Roman Church. I can not tell why the religious world to-day must not accept it. If Jesus is the author and finisher of our faith, if the words spoken by him shall judge you at the last day, if the one who builds on those words is like the man who built on a rock, why not, my dying friends, accept the sayings of the Savior and do them? Why not accept his words and believe on them?

DANIEL SOMMER'S FOURTH ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—As I told you on a former occasion I feel like singing, though my voice is not in good trim, and I repeat what occurred to my mind. Those same words recur again, and it seems to me that would be very appropriate for those who depend for interpreters upon the historians of a very corrupt age of the world, and a very corrupt period of the church. He refers to them again. I threw it down before him that he was not willing to take one of them for authority, and I borrowed one of his books from him and read what ought to have caused him to blush with shame. What was it? That for fifteen hundred years of that period to which he goes they baptized men and women entirely destitute of clothing, and yet he still recurs and still goes back to that period when they were just full and overflowing with vague and indecent speculations concerning the Gospel. And yet he wants to make them interpreters for us. And even the common law would not permit him to follow them in some particulars. Let a man go around here practicing the tricks of legerdemain and pow-wow-ing over the people and casting out devils, and how long would he be permitted to do it? Every now and then they arrest a spiritualist upon the very same principle, and yet he refers to them. He ought to blush and drip with shame after what I read from one of the books I borrowed from his own hand.

I want to go over the heads of these would-be arguments and this supposed logical reasoning. He said in one of his former speeches that they did not tarry all night where they washed the feet. I remark in connection with it, "No, sir, but the preachers' feet were washed, and if it was no argument in one feature, it was

not in another." But he rejects it about the preachers and holds on to the other part. He said in his last speech that Paul separates the washing of feet from the lodging of strangers. I had already exploded it. And it must have seemed stale to you that he brought it before you again in that shape, this lodging of strangers and washing the saints' feet. There is no obligation especially mentioned of washing the stranger's feet, and yet he said washing the feet belonged to an act of hospitality and was included in hospitality; it was washing the saints' feet, and we gave him an illustration of how that was practiced in the church or belief that I represent even to this day. I marked down on the margin of my notes here, so far as the separation is concerned, "It comes in here that Paul has separated feet-washing when he places it among good works from the other ordinances so that no man can bring that up except by false reasoning." He tried to make you believe I was cutting the Gospel in two, but he will swoop down on a passage where we have three items of good works—swoop down on that and take that particular passage of Scripture referring to washing feet, and say, "Here is an ordinance! Here is an ordinance!! Here is an ordinance!!!" It is not called an ordinance from the beginning to the end of the Book, and he knows it. He calls it an ordinance and would have you believe he takes the whole Gospel and is satisfied therewith. He said before noon, "It makes no difference about time when I can have my feet on the Rock," and speaking of me he says, "He is floating about." What kind of a Rock? Old books, all to be burned up in the last conflagration! I do not want my feet on any such rock as that, a foundation that is going to be burned up! Do you think God will condemn you because you do not accept them as interpreters of the Scripture when there is so much that you can not accept in them, and which even common decency would prevent you from accepting in the latter part of this century. Is God going to condemn me because I do not baptize naked? It is so absurd that it is marvellous—just MARVELLOUS that it can be brought forward in the latter part of the nineteenth century that they should be interpreters for us of God's Word. But I suppose I will have to change my tone or else some one will think I am angry, and roughness may be spoken of. It is not a question of earnestness; I am dealing with an old debater who can not be made to blush

by being caught in contradiction, or being caught in false and fallacious illustrations, as he was on former occasions, and hence I have to press these matters because he refers to these things. He will return to one false position after another and one book after another, if it is not drawn out so clearly, unless it is seen in your countenances that you have no confidence in what he says.

I want to refer to the speech he has made. He said of me that I based an argument upon that "if"—if she had obeyed all the ordinances. But he said, "some did not obey all the ordinances," and I know that Paul could not have said "if" concerning those in such a church as he represents, but he could have said "if" concerning some in such a church as I represent. He thus acknowledges that we are like the apostolic church and that he is not. I want to see how he deals with that. I took that down more carefully and more fully than anything else, that Paul could have said "if" concerning such a church as I represent, and that there were some in it that did not keep all the ordinances; but could not have said the same concerning his church. So the church I represent is more like the church of Paul's day than his. Some of the widows have not washed the saints' feet for they had not had the opportunity—widows and others in the church. But the German Baptists have made it more binding than the apostles, more binding than any apostle does; and thus they have bound what an apostle did not bind on the church as an ordinance. That is where the trouble comes in, and that is not the only point where they have bound upon the church what an apostle has not bound. That is not all that I need say. I will just indicate that they have been binding, and binding and binding upon the women of that church what the apostle never bound. They have been binding on the women a sun-bonnet and cap, and they are engaged in that. What did Christ say to Peter? "I will give unto thee the keys of the kingdom of heaven." (Matthew 16th chapter.) "And whatsoever thou shalt bind on earth shall be bound in heaven." That was to the apostles. Now then we turn from that to John's account of the Gospel, twentieth chapter, and find this at the twenty-third verse: Or I will read the twenty-first verse: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins

ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Now Christ said that to the apostles and to the apostles only. He said, as I have done unto you with reference to feet-washing, so ye should do with reference to one another. He said that to the apostles and the apostles only. He did not include Judas, because he knew he should betray him. He said they were commanded to teach all nations. We are to look to the apostolic writings to see just what was applicable to the church generally, because Jesus gives them the authority. He says, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The Church of Rome claims to have a man to whom this prerogative applies. I have not understood my opponent to say that he claims that much. And yet the question arises, if he does not assume the position of the Church of Rome, why does he claim what Christ said when the apostles and no others were present, about feet-washing? Why does he claim that applies to the church generally and is a public ordinance, and should be practiced in the congregation under "teaching them to observe all things whatsoever I have commanded you"? What did he command them? He gave them the commission with reference to retaining and remitting sins. He gave to Peter the keys of the kingdom of heaven, and he had the keys by priority. The question arises, if this is applicable to the church now, why is it not ALL applicable to the church now? You see how he stands, my hearers.

But I want you not to forget that Paul could say concerning such a church as I have set before you, "if" she have done these things, but could not say concerning the church my opponent represents, "if" she have done these things. Why? Because it is not taken as a good work as it was then. With him it has been erected into an ordinance, as it was not then. There is the difference between the two positions, and I appeal to the tribunal of your common sense and just understanding on this all-important matter.

He said that the Scriptures indicate a more than cleansing of the body when the priest is directed to wash his hands and feet. I believe it meant bodily cleansing. We have been referring back

to the baptisms under the law and contrasting them with obedience to Christ under the new institution. He said with reference to baptism, "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." There the priest was to be washed all over before he put on the garments typifying just what the spiritual purification should be of those who were to become kings and priests to God. Their bodies were to be cleansed, purified, typifying how our spirits should be cleansed. And consequently the cleansing of the body was an antitype of the spiritual cleansing by and through the Lord Jesus Christ. He says, "It is our duty to take God's Word as he has revealed it, and thus we come to the commission," and so forth. That is just exactly what I have been contending for all the time—that we should take God's Word as he has revealed it.

How has he revealed it on this question? Christ washed his disciples' feet. He washed the feet of eleven preachers. He said, as I your Lord and Master have done unto you so should ye do to one another. I want to know the bearing of that, and go to apostolic history and find it among "good works." Now if he will take the Gospel as it is revealed he will never from this day take this for an ordinance again. It is a clear case of wresting the Scriptures to swoop down and take this passage out and say, "Here is an ordinance!" "Here is an ordinance!!" "Here is an ordinance!!!" and leave the bringing up of children and lodging strangers and relieving the afflicted, among which this is mentioned, as GOOD WORKS. I have not, my hearers, from my earliest acquaintance with those who have been contending for error in modern Protestantism, seen anything that is more perverse than this taking hold of this passage and tearing it apart and holding this one item up as belonging altogether to another catalogue of things. I might as well take faith and repentance and baptism and confession and say that faith is an ordinance and confession is an ordinance and baptism is an ordinance and that repentance is a good work; or say that faith and repentance are ordinances and that confession is a good work; or that faith and confession are ordinances and that baptism is a good work. You might have anything you see fit on that method of reasoning. The catalogue in which it is found does not amount to anything! You can not imagine anything more perverse than such a case. Paul says the

works of the flesh are: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like." You might with as much propriety swoop down on one of these and say, as modern Protestantism is disposed to say, that heresies or sectarianism is a work of the Spirit of God instead of a work of the flesh. It is not more absurd to go into this catalogue of the works of the flesh and take out one and say that is a good work, for it makes the number of denominations there are in the world, as some of them do. They go among good works and pick out one and say, "Here is an ordinance that we find which the Savior gave;" and when they can only find it mentioned in one place in the apostolic writings, and there among good works, and as they want to be sure they are right, they will go to that corrupt historical period where they find that the church baptized naked and would pow-wow over candidates and put robes on them and crowns on their heads and all that sort of thing. They would pow-wow over a man and when he fell into a distemper and they thought he was going to die, they sprinkled water on him! Are we going to take them as interpreters of God's Word for us? I am getting a little in earnest again, but the truth demands it. If it is not a case of the old Adam, then I do not know where you will find one.

He went into the Greek and English grammars and offered some criticisms, and the Greek lexicon, and then finally said that I objected to those old books and tried to put them down because they were putting me down. Friends, that is another one of those imputations, one of those unjust imputations. I might have had a pile of books here and might have occupied your time and annoyed you with those old documents. But, thank God, I had one witness that I believed in and had entire confidence in. And I have confidence in the men and women of the latter part of the nineteenth century that they can see this word was addressed to them, regardless of the apostate period of the church, and they need not go to that period to find interpreters of God's Holy Book; because they interpreted in so many ways that my opponent is not willing to accept them. He is not willing to endorse one of his witnesses all the way through; not even Quinter, who quoted from Tertullian what we read the other day, showing that the Lord Jesus Christ

did not require as much as Tertullian regarded was practiced. And thus he is not willing to accept and endorse a single one all the way through. I will not object to his reading a Greek grammar or the Greek New Testament. He has the privilege of going there. We ought to exercise it. I did so and came before you with three versions—God's Book in the common version, the other was a Greek Testament, and the other a German Testament. Those are the books which we have presented.

He talks of having his feet "planted on a rock." That is where the rock comes in. You remember David says in Ps. 119: 89: "For ever, O Lord, thy word is settled in heaven." But that can not be said concerning the words of these uninspired men, as their books are to be burned up in the final conflagration. He said the church at Milan said it was "a mystery." That is just it. It said it was "a mystery." Let us see what Paul says about the mystery business. Paul, what is your testimony in Romans last chapter? Several Scriptures crowd upon my recollection. Here is Rom. 16: 25, 26: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest." Notice, it was a mystery before it was revealed. But he says: "Now is made manifest, and by the Scriptures of the prophets," and old corrupt historians? No sir, they were not there. But he says: "By the Scriptures of the prophets, according to the commandment of everlasting God, made known to all nations for the obedience of faith." But in order to understand, you must go and gather up the old histories? Is that what Paul told them to do? No sir, that is an addition that he does not make, but he says: "According to the commandment of the everlasting God, made known to all nations for the obedience of faith." The apostles did not need any history to convince them of the truth and simplicity of the Gospel. In the third chapter of Ephesians we read: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; [The "mystery" is here again] (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ." By reading what? What he had writ-

ten. We understand his knowledge in the mystery of Christ. That is the way we find it out. How? The letter "A" is a mystery to the child who does not understand its import. But when he understands it, it is a mystery no longer. There were some students looking over an algebra. One said, "This is hard;" another, "That is easy." The professor looking over their shoulders said, "It is all hard until you understand it; and then it is all easy." The Lord intended that we by reading his Book should understand Paul's knowledge of the mystery of Christ. And we do understand it. It was according to the commandment of the everlasting God that it was revealed, and here are the books of these old writers saying, "Still it is a mystery." Some people in modern times say conversion is a mystery. "The wind bloweth where it listeth," and you can't tell this or that or the other about it. He has been exposing what common sense he knows, and now goes back to where the old church stood and says this question of feet-washing is a mystery. Think of going to those old mysteries for interpretations of the Gospel. He says we build on God's Word. He may call up the faithful and see how they hold it, but he won't follow one of them. He goes back to those churches in those particulars, and yet will not follow one of them. He would have you believe we are in danger of being condemned because we do not accept them as interpreters of God's Holy Book. I have no fears on that question.

His seventh argument my opponent says, was drawn from the different kinds of feet-washing introduced by the Savior, different from what previously existed. I answer, We do not mean to say the saints never washed the saints' feet before. We never intimated that. But when we find it in the church established by the apostles we find it among "good works." We FIND it in good works and there we LEAVE IT. If he accepts the revelation as given, he will cease to hold it up and say, "Here is an ordinance! Here is an ordinance!! Here is an ordinance!!! Though we have found it in the midst of GOOD WORKS, we will hold it up and practice it as an ORDINANCE."

But you recollect that he said Paul could have said regarding the church that I represented, "If she have washed the saints' feet," but not concerning the church he represents. That shows he is binding on the church more than Paul did concerning the

church of which he wrote to his son Timothy. Now for a definition of "in the church." There is danger of a little confusion. The church is constituted of men and women. Brick and mortar or wood do not constitute the church. This is merely a meeting-house for the church. Don't forget that. They talk about its being practiced in the church. That must mean in the public congregation if he refers to the congregation in a public capacity if we come to look at the matter as it stood eighteen hundred years ago. There they met for worship and not to perform good works. When we look at the question of good works we find bringing up children was done privately at home. Relieving the afflicted, that was done at their homes. There was a brother and sister in Meaford, Canada, who found one of the sisters taken down with typhoid fever, and she was not favorably situated. They had her brought to one of their rooms and there nursed her and took care of her through the long weeks until she got well. Thus they relieved the afflicted. If it was not done at her own house, it was done at their house. And thus we believe in washing the saints' feet. We take it as an ancient custom and say it is a good work, and not an ordinance, because it is not so mentioned within the lids of the Bible. And my respectful respondent knows it as well as I do, that it is not classed with the ordinances, but classed with good works in the apostolic writings. And what he finds of it concerning the Savior on the occasion that it is mentioned in the thirteenth chapter of John, we find in the same connection in the language I have given you. And it is a fulfillment of what he previously taught when he said: "He that is chiefest among you, let him be servant of all."

ROBERT H. MILLER'S FOURTH REPLY.

Brethren Moderators and Christian Friends:—I arise before you to respond, in part at least, to what my friend has said, and then proceed with my arguments. He started out first by saying that they did not tarry all night where the Savior washed the disciples' feet. That is referred to as an argument of mine. And then he said that they only washed the preachers' feet. But you know I made an argument in my other speech, to which he has not replied, that this was a positive command to his disciples at that time. When the Savior sent them out to preach the Gos-

pel, he commanded them to teach the people, "teaching them to observe all things whatsoever I have commanded you." That is what they were to teach the people to observe. Suppose we take my friend logically on that. He says, Now when Christ washed his disciples' feet and gave them the command, he gave that to the apostles only. I turn to him and say, When he commanded his disciples to baptize in the name of the Father, and of the Son, and of the Holy Ghost, he commanded *that* to the apostles only. If he would baptize just in the name of the Lord Jesus, would he not have the two arguments precisely alike? That is what I want you to notice, that he replies to my arguments by saying a thing was said to the disciples only, and now it was not to be handed over to us or accepted by us, because it was said to them, when we know that he takes in his practice a form of baptism that was spoken to the apostles only. It looks to me as if he accepts of the teachings of Christ that which is popular in the age in which he lives. But there are some things in the teachings of Christ that are not popular, that require a little too much humility, and those he leaves out. He might as well set aside the formula of baptism as to set aside feet-washing, on his argument. But I would come up with the argument of the Son of God himself, that he commanded the disciples to teach the believers to observe whatsoever he had commanded them to observe in all their religious services. Speaking of ancient custom, he refers to the proposition, and affirms that the Scriptures teach the ancient custom of feet-washing; or, in other words, teach an act of hospitality, washing the feet of the saints. He says he teaches it. He says the Scriptures teach it, and he affirms it. I think he resolves it into this ancient custom, so that he can let it die out entirely, so that he can let it go. When he affirms that the Scriptures teach it, I want the matter tested. Does he teach it until his members understand they are under obligation to wash the saints' feet? I ask for a case. If he teaches that, we suppose he could have found a case in Ray County, Missouri. When I ask for a case, he goes to Ohio and mentions a sister there that did it. Then he talks of the wife of a preacher that did it. They are scarce, and far between. I suppose if Timothy would come with the letter in his pocket that Paul gave him eighteen hundred years ago, to find a widow that washed the saints' feet in his church,

—if Timothy should come to Chicago, or Cincinnati, or St. Louis, with that letter in his pocket, hunting for a widow that filled the bill, he would have a good while to hunt in order to find one in some of their churches; because they have neglected the ordinance and followed the edict of the Council of Eliberis. They have done just like Paul was warning the people in his day, not to turn away, so that they would leave the plain teachings of the Gospel. We say, then, that the matter is brought before us by the Gospel, enjoining us to teach it. Does he not affirm that all these good works are to be taught? Does he not admit that they are to be kept up in the church? Does he enjoin it upon his members as the Apostle Paul did, to keep the washing of the saints' feet? Does he teach that it is the saints' feet we are to wash? No, sir. He has taught all the time in the discussion of this proposition that they should wash the feet of others as an act of hospitality, and in their acts of hospitality they are as likely to go to strangers as to saints.

I said I would not say anything harsh, and I am not going to, but I will speak of one thing that makes me sorry, one thing that pains me. Suppose I get up here and attack his sisters for the way they dress; come up here and throw a slur at his sisters, who have no chance to defend themselves; suppose I do that, getting clear off the subject, too, would n't you consider there was something wrong in Robert Miller? Now suppose I get off the subject and step aside to do it, would you not think that out of place? When he spoke about our sisters wearing sun-bonnets and caps, I thought, Why did he do that? It was clear off the subject in regard to the point at issue, and yet he stepped aside to do it. The reason is, because it is natural in him, and you can see he wants to hit somebody, to hurt somebody. You can see it about him. If he can not hit me, he will step aside and hit the poor sisters who have no chance to defend themselves, about their caps and bonnets. It does not make me angry, but it makes me feel that when a cause allows a man to do that, he needs to be called back to the rules of propriety, that should govern a gentleman speaking to a public congregation in the State of Missouri.

He said he would take the Word as the disciples received it, and apply it directly to them. But we have replied to that and showed it was given as a command; and when Christ sent them out

to teach "all things whatsoever I have commanded you" to do, he required them to teach feet-washing. You see why he entered upon this to put in the time. He said some denominations of people were thanking God for all the churches. I can not tell why he said it, unless he wanted to put in the time. It is not in the proposition against our side, but somebody must be hit. He can not hit Miller on that, and he must hit somebody. I prefer that he would let other people alone, and take it all out on me, because I can stand it.

Now we have an argument we want to present to you, and we want to do it because it is a foundation principle. It rests on *this foundation*, that the Lord Jesus instituted feet-washing at the same time and place he instituted the supper, and the bread and cup of communion. We want to show that, and in our eighth argument bring that question forward, and do so to show that we build on the strongest foundation God has laid on earth. To prove that this supper at Jerusalem was at the same time and place where the communion was instituted, we will refer you to the Scriptures on that subject. John 13 says in regard to one particular matter, that of making known who should betray him, in that supper that we are talking about, where feet-washing is commanded, that the Savior said it was the one to whom I "give a sop when I have dipped it" that shall betray me. Now in the account of the supper in Mark he says "it is one of the twelve that dippeth with me in the dish," and in Matthew he says, "he that dippeth his hand with me in the dish." Here it says in the three evangelists that the one who is to betray him is pointed out, and all put it at that supper. Another truth I present is the remarks made by each apostle—Matthew, Mark and John. They all speak of Peter denying Christ and that denial of Christ shall be repeated three times, and that shall be done before cock-crowing in the morning. All of them speak of it and point to it. Another thing. In the twelfth chapter and twelfth verse, we read that Jesus comes to Jerusalem from Bethany. And on his journey to Jerusalem is where they met him, and spread their garments and branches before him, and there cried hosanna and praises to the King that cometh in the name of the Lord. We want to bring up before your minds another fact. We want to prove that the feet-washing and the supper were in Jerusalem. We want to do it with evi-

dence that will overwhelm everything that comes up in opposition to it. The first thing we do will be to refer to the thirteenth chapter, first part of it: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father." It says in the beginning of the chapter that Jesus knew his hour was come when he was to depart out of the world to the Father. Do not let my opponent come up and say that one day is like a thousand years, and a thousand years like one day with the Lord. We have got it down to an hour, the hour when he should depart out of the world. My opponent can not say it was forty-eight hours before in Bethany. I want to read some more of the old musty books. [Laughter.] Do not laugh. I want you to know that when we get into a discussion like this, and a man raises his voice against the many volumes written by great and learned men who have gone before us, —I want this people to know how light and little a man ought to feel when he comes to stand against the learned men of the world, in which we live, and to contend against the books which have been published by them. I will read from a Presbyterian, one of the most learned men of England, from Scott's Commentary on this passage of Scripture:

The transaction first recorded in this chapter took place before the feast of the Passover. That is just at the time when the feast of unleavened bread began and before the paschal lamb was eaten. Some understand it that a supper was prepared for our Lord and his apostles a day or two before the passover. "But the hour was come in which the Son of man should be glorified." Judas was at this supper marked out as a traitor. Satan entered into him and he went out immediately. Before cock-crowing, Peter thrice denied his Lord. The subsequent discourse and prayer are continued without the least intimation of an interruption to the end of the 17th chapter. And the 18th begins thus: "When Jesus had spoken these words, he went forth with his disciples," namely, to the garden where Judas met him with his armed company, so that the whole narrative must be interrupted and disjointed in a most violent manner to admit of that interpretation. Jesus perfectly knew that his hour was come.

The point we want to make is that what he quotes from the eighteenth chapter goes through with the prayer in the seventeenth and comes to the eighteenth and shows what the apostle says, that he went across the brook Kidron into the garden. We want to bring before you another diagram, so that we can prove it without a doubt, that it is utterly impossible for Jesus to have

taken this supper in Bethany. [The map was presented to each side of the house, because it could not be seen by all at one time. This makes the repetition.]



Bethany is fifteen furlongs, or nearly two miles, east of Jerusalem. There is the Mt. of Olives, between Bethany and Jerusalem. That is shown by all the historians and Scriptures. There is the garden of Gethsemane, between the Mt. of Olives and Jerusalem. There is the brook Kidron, between Jerusalem and the garden. Do not forget that. Now Jesus was in Jerusalem, and ate the supper there; and after supper he went with his disciples across the brook Kidron into the garden. That is what John says. When we consider that Bethany is on the same side of the brook Kidron that the garden is, he could not go from Bethany across the brook into the garden. The proof is positive that Jesus went from the supper in Jerusalem across the brook Kidron into the garden. Let me explain to the other side of the house, so that you can all understand it. There is Jerusalem, where Jesus was, and there is the brook Kidron just east of Jerusalem. There is the garden of Gethsemane, a little ways east of Kidron, and between the brook and the Mt. of Olives. There is Bethany, just a little east of the Mt. of Olives. Now it is said in this Scripture that after feet-washing the Savior talked with his disciples a little while and then made a prayer, and at the end of that prayer in the eighteenth chapter, after he had spoken these words, he went with his disciples across the brook Kidron into the garden. Nothing in the world could be clearer. I got this up according to Smith's Bible Dictionary and submitted it to Brother D. L. Miller, who had been there in the Holy Land, and seen the places, and walked over the grounds; and I asked him if it was not correct, and he said it was. What have you got here? The strongest argument that could be made possibly, as I conceive, for the great truth for which we are contending—the Savior with his disciples in Jerusalem the same night he was betrayed, met with them around the table in his last solemn hours and engaged in a new service. It

was new, because feet-washing was new in the world. It was new, because the supper was new in the world. It was new, because the communion of bread and wine was new. It was a new institution there started, and it was all given to them in Jerusalem while they were thus assembled to worship. Now we have the evidence so strong and positive, how can we be mistaken as to that supper being in connection with the communion, and in connection with feet-washing? There they are all assembled together. Let us think about it. There were the disciples, and none others. The command, the precept and example, is given to them; and after it is all done the Savior tells them, I am your Lord and Master. If I am your Lord and Master, I have a right to tell you what to do. If I am your Lord and Master, I have the highest authority and the strongest power on earth. I tell you in the beginning that the Father has given all things into my hands. If I am your Lord and Master and you are my servants, I have a right to command you, and it is your right and duty to obey. You are going to serve me, and not an ancient custom. No, sir. You do not need the opinions of men about serving your Master, about serving him who has all authority in heaven and in earth. I, your Master, have washed your feet; you ought to wash one another's feet. If I, your Lord and Master, have given you an example, you should obey. You should do to one another as I have done to you. We should follow his words if we are to be judged by the word of the Lord. Jesus says, I judge no man, but my word shall judge you at the last day. This word is to be the judge when the books are opened; and my friend can not tear this chapter out. If he can not tear down the exalted authority of the Son of God, and get it out of the way on the day of judgment, I do not want him to do it now. If he can not stand before the authority of the great white throne, and say, I stand on the Rock, Christ, he is not safe now. I know I bring these old fathers here. May God help me to stand with these old fathers! Not with the corruptions of Rome, but go back to the old fathers, as Robinson tells me, before the corruptions began; go back to the learned men of the world, who are found in the first three hundred years after Christ, and before these corruptions had come. Feet-washing was back there. These old fathers were there, the men I have quoted. My opponent says that I bring up these old fathers, but will not take all

they say. I have not brought them up for any purpose only to decide what is the meaning of the Scriptures that he and I are disputing about. I bring them up to show that his understanding and observations are against the highest authority the church has on earth, outside of the inspired writers. The most learned men of ancient times, the Greeks, are against him. I bring them up and read them for the purpose of making them witnesses on my behalf, to prove that although I may be ridiculed and my sisters may be ridiculed, yet when I go back to these old fathers, whom he has been trying to stigmatize as responsible for the corruptions of ancient times, I find they enjoined the same plainness which you, my sisters, follow. We find that they understand that the Gospel enjoins upon the church the wearing of plain apparel, and says we should put away gold, and pearls, and costly array. I show you where Tertullian and Justin Martyr bring these things up in their writings, and say the church should not tolerate the wearing of gold, and pearls, and costly array. I can bring the old fathers and show that they would not allow running to shows and lotteries and theatres. No gambling should be done in the churches. These old fathers were purer in their day, in the third century, than the churches have been since. Take the mass of the people that professed Christianity in that day, and listen to the preaching of the old fathers, and, sisters, you will find that they come up on your side. You will find that they say you are right in your plainness and humility. They come with all the power of their learning in different languages, and tell you these things. And after they had done their work, many of them were led to the stake and burned for their religion; but they come up to defend you. I know that in this modern time of popular religion it is not so popular to be plain, and men may hurl their anathemas at you. Take it all like Christ. You have to suffer much less than the old fathers—Tertullian, Justin Martyr and others—some of whom were burned at the stake for their faith. You may thank God that you have the mark of Gospel truth on your heads, and on your bodies, which helps you to bear such imputations.

DANIEL SOMMER'S FIFTH ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—I have no language with which to express my regret in noticing that the

audience does not gather as promptly and is not as large as it was earlier in the discussion. I am not in the habit of having audiences die out on my hands, and there must be something radically wrong, though I know that business calls people in other directions.

Then I have no language with which to express likewise my regret that it is necessary for me first of all this morning, in turning attention to the controversy in which we are now engaged, to mention an unjust imputation that was made the basis of an exhortation last night, which I notice affected some people here, perhaps because they did not see where the mistake came in. I was talking to you about the keys being given to Peter, and that whatsoever he should bind on earth should be bound in heaven, and I made the remark that my elderly respondent and those who are engaged with him in advocating the cause of German Baptistism had ventured to bind what Christ never bound. And I referred to that which they have imposed upon their sisters so far as the wearing apparel of the head is concerned; and he then cast upon me the unjust implication that I was hurting the feelings of the defenseless ones. I respectfully state that I regard myself as being possessed of too much manhood to be guilty of anything of that description, and it was an unjust and mendacious imputation upon me to say that I was aiming in that direction. And when I state to you the circumstances, you can clearly see it. But inasmuch as he made that response and endeavored to make that point against me I call your attention thereto, and now say again that according to the Word of God they have been binding what God's Word has not bound. I call your attention to Paul's first letter to Timothy and read just one verse, the ninth verse of the second chapter: "In like manner also, that women adorn themselves in modest apparel." He did not say ODD apparel. My wife dresses as modestly as any woman in this assembly, having never had her ears pierced or her hair banged, and never wore a bustle. And yet, my hearers, she does not have imposed on her by her husband or anybody else, ODD APPAREL. And then again in the first epistle to Peter, 3: 3, we read, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." So our adorning of Christian women is not to be manifested in the putting on of apparel, any more than

it is to be on the question of putting on gold or pearls or costly array. But you are to dress modestly. No low necked dresses and short sleeves. That is where the immodesty comes in, and that is forbidden, and hence that imputation I pronounce unjust; I pronounce it *mendacious*. In other words, untrue or false.

But that is not all. There was in this connection this statement made: "I could not see," he said, "just what the Elder was referring to when he talked about the denominations thanking God for the many denominations." If he could not see what I was aiming at he ought to keep his mouth shut, instead of casting on me the imputation that I wanted to "hit somebody." Let me tell you what I said. I said for a man to take a Scripture which begins with good works and ends with good works, mentions three acknowledged items of good works and swoop down on that Scripture, and take out one item and hold it up as an ordinance and acknowledge all the other items are good works is just as bad as to take the works of the flesh which are mentioned in the fifth chapter of Galatians and swoop down on heresies, for instance, and say that is the work of the Spirit, while all the other items are works of the flesh. That is just as reasonable as for a man to take the fifth chapter of First Timothy and say all these items are good works except one item, and hold that up and say it is an ordinance. You might just as well say that heresies are the work of the Spirit and then say: Thank God for denominationism that we have in Protestantism to-day, when we see the work that denominationism is doing. It is a false implication Number Two, right here. And I think the prospects are that before this debate is concluded, in the estimation of a majority of those assembled here, I will have convicted that elderly gentleman of not less than one score of false implications or false statements. What do you think of the cause needing such support?

Christ commanded his disciples to go into all the world and preach the Gospel, baptizing them, teaching them to observe all things whatsoever he commanded them. Now here is a question; "all things" that he had commanded them to observe or "all things" that he had commanded them to preach? If it can be shown that he intended that the apostles should teach the disciples who should be made, ALL THINGS that Christ had commanded them to observe in the course of his personal ministry, then that

gentleman is right. But we open the book and what did he command them to observe in the course of his personal ministry? I go first of all to Matt. 6: 25: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment?" From that I turn to Rom. 12: 11 and there read the following: "Not slothful in business." We find that he taught them that they should take no thought about eating and drinking and business matters in general; not even their clothing. And here the apostles taught the disciples not to be slothful in business, but DILIGENT IN BUSINESS, as it is sometimes given. That is not all. If we turn to the sixth chapter of Matthew we read a prayer that has not the name of Christ in it, which you heard repeated this morning. We turn from that over to the apostolic writings and in Eph. 5: 20 we read: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." From that we turn to Col. 3: 17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." I am not done. We turn back to the sixth chapter of Matthew again and look at that prayer. We find Christ said that they should say this in their prayer: "Forgive us our debts as we forgive our debtors," or as another verse has it, "our trespasses as we forgive them that trespass against us." In Matt. 6: 14 we find this: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Keeping that in mind what were they to do? They were to pray God to forgive them as they forgave others. So that their forgiveness of others was to be the standard upon which they were to ask God to forgive them, and by which he was to measure his forgiveness of them. We turn to Ephesians and there we read in the last verse of the fourth chapter, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." What do we learn? That the apostles were taught to ask God to forgive as they forgave one another; to make their forgiveness of others the standard upon which they were to call upon God to measure his forgiveness to them. And yet they taught the Christians to forgive one another as God for Christ's sake hath forgiven them.

Thus the standard of forgiveness was their forgiveness of others. In the apostolic teachings God's great forgiveness of us was for the sake of the Lord Jesus Christ and is to be the standard by which we are to forgive each other. Now then in the face of that, without going further I ask this question: How could any one have the face to teach that Christ in the commission taught the apostles not only to go into all the world and preach the Gospel to every creature, but to teach them to observe all things whatsoever he commanded them TO OBSERVE? If men say that, we find the apostles were not true to their commission because they did not teach the disciples to observe what Christ TAUGHT THEM TO OBSERVE, but taught JUST THE CONTRARY. So it impeaches the apostles. They were not obedient to the heavenly mandate, if what that gentleman says is true. They did not teach the disciples to observe all things whatsoever Christ commanded them to observe. If that is not his position as he set it forth, there was not one single thing in what he said, or one bearing in his favor. But what is the true teaching? Preach the Gospel to every creature, and teach them to OBSERVE—we go to Matthew the last chapter and the language is: "Teaching them to observe all things whatsoever I have commanded you." We have seen it could not be that Christ referred to what he had commanded them to observe, because he commanded them to observe some things that they never did observe, and even they taught things which were contrary to what Christ taught them in the course of his personal ministry. So it could not have been that. But "teaching them to observe all things whatsoever I have commanded you" TO TEACH. They were to teach what Christ commanded them to teach as disciples under the new dispensation, and not what Christ commanded the disciples to observe under the Jewish dispensation or under Christ's personal ministry.

I now call attention to the diagram that was brought before you. He said it was given to show that it is utterly impossible to conclude that Christ did not take the supper at Jerusalem. I never said that he took it anywhere else. He supposed probably I would take that position. But I have not said it. I do not say it. I do not intend to say it. But he had the diagram fixed, and hence his speech arranged, and needed to bring it before you. I had no intention of denying that Christ took that supper at Jerusalem. But this is what he said also in the same connection: "On

that night Christ engaged in a new service." The supper was new. We will see about that when we come to the supper business, but I deny it here. That belongs to another question. But he mentions it and I deny it here. He said, "The bread and wine was new." Let us see about that. Gen. 14: 18: "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God." Christ was a priest after the order of Melchizedek. Melchizedek brought forth bread and wine. Is it still new? You see the mistake that old debater falls into on this question. He has been studying those old books instead of the Bible. That is where the difficulty is. He has been studying *logic*, I suppose. That is where the trouble is. I have been studying my Bible. I began looking at some of those old books years ago, and I studied *logic*. And I found after a while, as the Scotchman told his son what I told you previously about the basket of chips—when the basket was full of chips it could n't hold apples. The man gets his head full of those old commentaries and not the Bible, and hence he makes mistakes of that kind. The bread and the wine were brought by Melchizedek as we read in the fourteenth chapter of Genesis. And now he says it was "something new."

"The hour is come," he quoted from John thirteenth chapter; and then said, "Don't let him say 'one day is as a thousand years, and a thousand years as one day,' for," said he, "we have got him down to the very hour." Upon the same principle that one day is as a thousand years and a thousand years as one day, if he got it down to within an hour, that would be the one-twenty-fourth part of a thousand years. That would be forty-one years and a fraction over. I am stepping aside to give you a specimen of *logic*. He thought he had me down to the hour. An hour is a twenty-fourth part of a day and he was reckoning on a day of twenty-four hours. Well, that is *logic*.

He made this declaration, I think not in his last speech but in one or the other of his speeches yesterday afternoon: "Christ's word is to be our judge in the last day." And he referred to the latter part of the twelfth chapter of John's account of the Gospel. I do not say "John's Gospel." He said, "Our friend can not remove Christ's words from being our judge in the judgment day, and I do not want him to attempt it now." Let us see what the

grammar is. John 12: 48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him." Who is the one? "The word that I have spoken." That shall judge all the rest of the people in the last day? It does not say it, but the word I have spoken shall judge him that *rejecteth me*—present tense. "Receiveth not my words." In other words Christ was the pre-eminent teacher then. Those who rejected him then were condemnable for rejecting him then, and not that he intended that all the world afterwards should be measured by what he had said there in every particular. Why? We have shown there were things he said which applied back to the law, things that applied to that particular period called his personal ministry, and things that were contrary to what Christ taught through the apostles after he ascended to heaven and became our King. So when he makes the implication that we are to be measured in this generation here under the full light of the Gospel dispensation by the words that would embrace all Christ said in the course of his personal ministry—that is another one of those fallacious, mendacious and deceptive implications; and we will pile them up until we get a score before we get through. I regret the necessity of making such expositions, especially of a man who is hoary headed. But when I look back to the declaration of the wise monarch of Israel, I find that he says, "A hoary head is a crown of glory when found in the way of righteousness." But it does not say that it is when found in the way of advocating a false cause by false arguments. That language in Solomon is in Prov. 16: 31: "The hoary head is a crown of glory, if it be found in the way of righteousness." But when advocating a cause that depends upon uninspired testimony of authors where he is not willing to endorse a single one of them all the way through, and casting upon his opponent reflections and imputations one after the other, and making such gross statements as I have pointed out, then we are not bound to respect a hoary head, according to the wisdom of the wise monarch of Israel.

We next call your attention to this. He said the corruptions had not come at the close of the third century. There were two centuries of the Christian era when the corruptions had not come in. I exposed that once, and he said I could not find where they came in. I exposed it once and it is marvelous that he went back there. You see the necessity of severity. I am not dealing with a

man who is capable of blushing, but with an old debater who will go back and *go back* and GO BACK and repeat stale arguments which have been exposed time and again. I refer to the same language I read before in 2 Thess. 2: 7: "For the mystery of iniquity doth already work." I then turned your attention over here to the inspired John in his vision on the isle of Patmos and what is made known there. Here are the seven churches of Asia designated by name, located by the place where they were. He had some fault to find or some rebuke to give to nearly every one of them. And we find, beginning at the twelfth verse of the second chapter: "And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel." And I called your attention to the doctrine of Balaam. The record confirms what Josephus said. He caused "Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." He added: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Then in the eighteenth verse: "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Now I will give you an additional fragment of divine history, and that ought to have more influence than the old rusty documents, not one of which he will endorse all the way through. Take the church in Laodicea. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou

sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." You see how the corruptions had been introduced. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." And yet after such an exposition of the statement the other day he goes back and says the corruptions did not enter into the church for two centuries. Paul said they commenced in his day. We might refer to the church in Corinth and find sectarianism there, as the first chapter of Corinthians declared they commenced to call themselves after Paul and Apollos and Cephas. The denominationalism began there. And denominationalism still continues. (One thing I want to repeat here is that "German Baptist Church" is a name unauthorized by the Lord Jesus.) And then there were moral corruptions in the church under the very eyes of the apostles. Before John closed his writings he talked about those who denied that Jesus Christ had come in the flesh. To say that the corruptions had not entered the church until the beginning of the third century or after the close of the second is to state something which history says is not so.

ELDER OWEN.—At what period did John write to that church?

ELDER SOMMER.—Near the conclusion of the first century.

R. H. MILLER.—You have no right to ask. You know that.

ELDER SOMMER.—I know there is a sensitiveness on that question about inquiries. We had an inquiry the other day.

Now the whole matter was given up when the confession was made yesterday that Paul could have said "if she have washed the saints' feet," concerning such a church as I represent; but could not have said "if she have washed the saints' feet" concerning such a church as this gentleman represents. Why? Because he has bound something on the church he represents which even the apostle Peter with the keys of the kingdom of heaven did not bind. Members in good standing unless they are a little off from the congregation at the time will not live in it any length of time unless they can say they have washed the saints' feet.

One more thought. He charged me with taking out of Christ's teaching what was not popular. He classed me with

those who have done that. I deny it. We have the communion every first day of the week, and thirty, forty or two hundred people drink after each other from the same cup. Tobacco chewers and smokers and dyspeptics drink from that same cup, and it is just as unpopular as anything practiced in his church.

ROBERT H. MILLER'S FIFTH REPLY.

Brethren Moderators and Christian Friends:—I arise before you this morning feeling thankful to God for the favorable circumstances that surround us, and hope you will give me your attention while I reply, as I am in the negative, to some things said by my friend. But before I do so I want you to notice the points that are at issue between us. Do not let them get out of your mind. The position which we maintain, or have tried to maintain in this discussion, is that the feet-washing spoken of in the Gospel is taught by the Savior, and that his precept and example on that subject should be the teaching and the law of the church; while the Elder takes the position that it is not the teaching of the Savior—doing away with that by making Pentecost a line, and saying that it is not the teaching of the Savior, but the teaching of — what? Of ancient custom in the matter of washing feet to take away the dirt or filth that has been contracted. Now, to prove that he refers to Timothy, refers to the widow, and takes the position that here is feet-washing different from that of the Savior, a feet-washing founded not on Christ, but on ancient custom, and his church accepts that. We do not want you to forget the issue between us in all this discussion. He has made several remarks about the name. He does it in almost every speech. Every time he does it I think of the great truth, that the name will save no man. The name is not going to save us in the day of judgment. A man need not trust his salvation upon the mere idea of a name, and believe he will be saved because he or his church has a certain name. We had that subject up under the first proposition. We discussed it there. I am willing to leave it there. I do not want to follow his example of discussing one point, or one issue in every speech that we make. We discussed it then carefully, and I am in favor of letting it stay where it was placed. But there is another thing I want to refer to. And that is the imputations that he said I made against him, that they were “falla-

cious and mendacious," and charged upon me terribly because I "made a false imputation." He did not tell you what the imputation was.

He read Scriptures to show that our church binds some things upon our sisters that the Gospel does not teach. What has that to do with the proposition? Feet-washing is the subject now before us, and he brings that up to get away from feet-washing. He spends his time on things that have nothing to do with it. Suppose we do that, does that prove he is right in his affirmative? Not a bit. But he does it because his feelings are not in just the right condition and as he can not beat us on feet-washing, he wants to hit us on something else. I hope he will let the sisters alone. He read some Scriptures, and said his wife was as modest as anybody, and then wound up by saying the immodesty was in low necked dresses, etc. Some might think he was hinting at something our sisters had. Suppose you read his speech in the report. You might think that was true. I want the report to show to those who have never seen them, that our sisters are as far from anything of that kind as women have ever been. They come not only with the idea of following the form laid down in the Gospel, with the idea of having all the spirit of humility that the Gospel teaches. I hope you have heard enough on that subject. You have unless he brings it up again.

I could not help but notice (although he does not like the word logic) the way he disposes of Christ's precept and example commanded to the apostles. He admitted yesterday all that Christ had given in command to the apostles, when I brought up these lexicons and grammars. But he said it was preachers only. Now how does he turn it this morning? He says, Yes, it was a command to them, but he says that here they are commanded to go and "teach all nations, baptizing them," etc., "teaching them to observe all things whatsoever I have commanded you." He says Christ did not mean all, because that would include what he commanded them to do in obedience to the Mosaic law, while yesterday he admitted this was a command made positive by the Savior to his disciples; but he did not mean that the apostles should *teach* feet-washing, though he gave the command to them. What position does he occupy this morning? He says they did teach it in Timothy, to be observed as an ancient custom. Do you not see

that that is the position occupied by him this morning, that Christ commanded them to teach the disciples to observe "all things I have commanded," and the apostles did teach it, but taught it to be observed as an ancient custom? We want you to see that that is his position, because we want you to see that, logically, obedience and faithfulness would bind the apostles to teach it (if they teach it at all) according to the precept and example of the Son of God.

Another point we make is that Christ has given his authority for feet-washing; because Christ gives all the ordinances of the church by precept and example. He has given the baptism, the supper, and the communion of bread and wine. He gives them all with his own precept and example, and sets them up in the church, and with them feet-washing at the same time and place. The Elder admitted that in his last speech. I could not help but be a little impressed with the fact that he admitted this supper, at which the feet were washed, to be in Jerusalem. I do not wish to boast of what I have done, but I have debated a number of times with them. It is nearly a dozen that I have had with that church, and in every discussion I have had with them, until to-day, they have taken the position that the supper was in Bethany. But I had studied the subject and investigated it so far that in the last discussion I had with them I brought up my argument in the diagram, and my opponent said he did not care one whit whether the supper was in Jerusalem or Bethany. After twenty years' discussion, more or less, with these people they have been compelled to surrender the point, which every one of them has taken before, that the supper was in Bethany. And it impressed me because of the negative argument which I brought against him. The "hour is at hand." He said a good deal about it, and it was a loss of time, because I brought up that fact to show that this supper was in Jerusalem, and he admitted it. If he admitted it, what is the use of referring to it? Because he admits the thing I brought it to prove, that then was the hour when his suffering and betrayal began. I could not help but notice that he comes out against me and says that my statements are fallacious and mendacious. He seems to thunder it down upon me, as if he would take vengeance by it. It did not affect me, but it may you. What was the point in it? I referred to the language of the Savior, that he

that "rejecteth me rejecteth my word and hath one that judgeth him. The words that I speak unto you, they shall judge you at the last day." My opponent says that applies to those who lived then, but says it does not apply to us. And when I applied it to the day of judgment he says it is fallacious and mendacious. Then it goes pretty easy with a man that rejects Christ now, does it? I quoted the language the other day, that the Lord Jesus Christ would descend with his angels, "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." In that great day of judgment, when the books are opened and the dead are judged out of the things written in the book, the words of the Lord Jesus will be there, and those who reject the Lord Jesus to-day have the same condemnation that came upon them that rejected him then. My opponent says "that is mendacious; that I ought not to say it that way." But when he comes out with so much force and power, it is for the purpose of having an effect, when the arguments may be all against him. He then read quite a lengthy quotation from Revelation, concerning the corruptions that were to come up, or that did exist in the church, and he reads them to prove the corruptions of the fathers in ancient times. I read from Robinson's History, where Robinson said that a number of learned men had shown that there were no corruptions in the church in the first three hundred years. Robinson says that a number of learned men say so, and he said they could not be contradicted, if they mean that these corruptions were not common in the Christian world. But now he reads these Scriptures to apply them to these Greek Fathers. If that is not the meaning of what he read, what does it mean? We are sorry that he would turn against these Greek Fathers in that way and read these Scriptures and apply them to the church in the primitive age, where the historians we have read show you that the church in that day was pure and holy and free from these corruptions. We say the corruptions he has charged upon these fathers ought to be taken back, unless he can bring some evidence from some man who lived in that time, some historian who can point out where they were. I have examined Robinson, Bingham, and Mosheim, and they all speak alike, in the highest praise of the church in these early centuries; and when he applies these Scriptures in Revelation to the church in that

age, and to these old fathers, it pains me. It is nothing more than we could expect; for the most righteous men who have lived on earth have had to bear the most unjust imputations and the hardest reflections.

I feel like referring to some of my friend's arguments, which are really of importance and weight, provided they are true and correctly applied. We will first read the Scripture upon which he has based his practice. After the apostle had spoken about the widow, he goes on to mention some who live in the flesh, and that they are "dead while they live." There were some in the church that day, the apostle says, "who are dead while they live." Now when he is talking of the church in its condition then, he begins this way, "that you must select out some for particular favors in the church, but must not take them that are dead while they live, living in pleasure, but must select those who are well reported of for good works. Those who are dead and disobedient, who do not obey the Gospel, are not the ones you must take, but take them that are good." Notice, this is written to that church which has some members in it that have neglected these things. And what are these things? "Well reported of for good works." Here is a test that is to be made there among them that are living in pleasure and are dead while they are living. "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." My friend has some in his church who do not do that. This letter is brought up and this point made against those who did not do that, that this letter should reform those who were living in pleasure and were dead while they lived. We will go a step further in the investigation. You take the apostle's letter to that church, and there they have members "living in the flesh and dead while they live." And his letter is to correct that church, and set it right, and enjoin its duties upon them, and he comes up and tells me that applies to his church. He said it yesterday. I come up and tell you it does not apply to my church. No, sir. If the apostle were to come to our church to-day, he would not come up and say, "If your widows have washed one another's feet they can be taken into that number." No, sir. He would say, "Your widows can be taken into that number, because they have washed one another's feet." Think about it. When

you know a man has done anything, when you are sure he has obeyed, you can not say you will give him the reward if he has obeyed. No, sir. You will say you will give him the reward because he has obeyed. Take our church and our sisters, and where will you find one of whom Paul could say this, if she have washed the saints' feet?

The Elder talks about our binding things upon the sisters. We say to them, You must obey the commands and example of the Lord Jesus, because you will be judged by his Word in that day. And when you come to feet-washing, the apostle talks so plainly that we do not want his letter sent to exclude some disobedient sister. Every one of you must wash feet. You must sit at the table as the apostles did, walking in that line, and wash one another's feet. So this letter, condemning the widow who lived in pleasure, and who was dead while she lived, can not reach you at all. And if Timothy would come to you and find a sister that had washed the saints' feet, he would say, You can be taken into the number, not *if* you have washed the saints' feet, but *because you have washed them*. If he would come to my friend's church, he would have to go, as my friend said, to a church that had some living in pleasure and disobedience, and say, "*If she have washed the saints' feet,*" because it is very likely the word "*if*" would hit thousands where it would miss one. I do not want to magnify the number, but I have known them for forty years, and during the first fifteen years of my acquaintance with them some of them washed feet. Since then they have quit it, and for the rest of the time I do not know, in all my acquaintance with them (and I have lived among them), one who has observed that ordinance. But I will not talk against them as a people. I have no better friends living on earth than some of the followers of Campbell; none who are better or kinder to me. I have been with them since I was a boy, and would not say anything to disparage them. But when I come to the position which my friend occupies in his church, I say it is not safe, because it is not well founded upon the Lord Jesus Christ, and is too much built upon ancient custom. He said we swoop down and take out the feet-washing in the case of the widow, "*If she have washed the saints' feet.*" He said we swoop down on him. He repeated it, and he said we take it out and set it up and make an ordinance of it. You see how he repeated that.

There is no argument in repetition. We do not swoop down or take it out, but leave it where it is, and say to all the sisters, "You must wash one another's feet. It is not a matter left to your choice or indifference. You must wash the saints' feet. There is no law to wash strangers' or travelers', but the saints' feet." And we tell them to do that as the Savior has done it. Follow the Savior's example. Let them ridicule or abuse your bonnets and your caps, or anything else they please, but you stand firmly and strongly upon the truth as presented here.

I could not help but notice another thing in his remarks, which he made so often. He holds up the Bible and says, Here is my witness, and I take it all. He has been trying for the last day and a half to keep us from taking the example of the Lord Jesus Christ in feet-washing. He says, Here is my witness, and holds up the Bible and says, I will accept it all, and he is trying to get rid of the Savior's example. He said emphatically the other day that nothing before the day of Pentecost is binding, unless it was explicitly extended over. That is what he admitted to be true. Now he says, Here is my witness, and I will take it all, and when you get down to his argument, he finds feet-washing before and after the day of Pentecost, and still he does not enjoin that in his church. I could not help but think about it when he said he took all of his witness. How large a part of the Bible is there from Pentecost to Revelation? Is there one-fifth? Is there one-tenth? How much has been carried over of the Bible that was said before Pentecost? I mean what Christ and the holy prophets taught. How much has been explicitly carried over? Is there one-twentieth? I do not believe there is. Now look at it logically. He does not like that word, but the reason is because it is against him. He says he will take his own witness, and yet he will take only what is extended over. I do not believe it is one-twentieth. I do not believe one-fortieth is carried over. Let me repeat it again. I do not believe one-fortieth is carried over. How much of his witness does he take? He will take all that is carried over Pentecost. After I had crowded him with arguments, lexicons, and Greek Grammars he said then, "I will admit the grammar; I will admit the lexicons; I will admit the dictionary." If he will take Webster, Liddell and Scott, and Brown—and he says he will take them—have n't I a right to go back and take the Greek Fathers,

from whom the lexicons have been made, from whom we learn our Greek? How do we know the Greek? We go to the Greek Fathers and learn it from them. Have n't I as much right to read from the Greek Fathers as to take the Greek Lexicons that are made from the Greek Fathers? To-day there is not a scholar, or man, who makes a Greek Lexicon but that he goes back to the foundation after it. Go and read these lexicons and you will see they quote the Greek Fathers. And so do Webster and all these men. He will take these books, but he will not go back there. They are old musty books. Have n't I as good a right to go to Robinson, Mosheim, and Bingham as he has to go to Brown and Webster? Surely I have, since he has admitted he will take so much of the Greek Fathers as to take the lexicons and grammars. I hope that the thrust made at the Greek Fathers will stop now, because there is not a Greek Lexicon in the world, there is not a Greek Grammar in the world but what is founded on the testimony that comes from these Greek Fathers. We have to go back there to get it.

DANIEL SOMMER'S SIXTH ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—In beginning the speech to which you have listened, my respondent said, "I want you to notice the point at issue between us. My position is that feet-washing is taught by the Savior; while he takes the position that it is not the teaching of the Savior, but ancient custom, and he refers to Timothy." I leave it to the audience, because it is with them that this is all to be left finally. When I analyzed that proposition in the first place I said "or" was a disjunctive conjunction, and I could take any one of those three alternatives there mentioned, an ancient custom, an act of hospitality, or good works, and I called your attention to the good works. I have had very little to say about ancient custom, and when I come to Paul's letter to Timothy, the language to which reference has been made I have said nothing about that being an ancient custom, or that it was authorized by ancient custom, but as something taught in the primitive teaching, based upon what Christ said to his disciples on the night he washed their feet, but to what extent I do not know. It was taught and practiced in the primitive church as a GOOD WORK; that is what I have affirmed. My op-

ponent insists that it is an ordinance. I lay down before you, and have challenged him to consider the discrimination between good works and an ordinance; and he has not given you any indication that he is willing to take that discrimination. I said that an ordinance had a Godward bearing—that was its first and primary import. For instance, like the institution of baptism and communion. I then called your attention to the fact that a good work passed over and conferred a benefit on our fellow-men, and that its first bearing was on them. But I confessed that its second bearing might be a Godward bearing in this respect. “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.” But its first importance and bearing is in a manward direction. But I must not spend too much time on that, because this is my last speech on this subject. He charges me with saying regarding the passage in Timothy that it is a practice founded not on Christ, but ancient custom. I simply and respectfully deny that. But at the same time I do not know to what extent Christ’s example, on the night he washed his disciples’ feet, bears on the primitive church. And neither of us does except by the language in Timothy and there it is a *good work*. He charged me with making several remarks about a *name*, and he says that “a name will save no man.” I wonder where he learned it. I read in Acts 4: 11, 12: “This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.” From that I turn back to Acts 2: 21. “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” He did not learn that idea that “a name will not save,” in God’s Book. May be he got his idea from those old documents.

He says I admitted that Christ taught feet-washing, but did not mean the apostles to teach it to be observed in the church, but taught it to be observed as an ancient custom. There is another one of those imputations which we have confuted. I eliminated that ancient custom idea from my part of the affirmation when I settled down to good works. He knows it. *He knows it. HE KNOWS IT.*

He said Christ had taken all the ordinances and had given feet-washing at the same time with the communion. I read you

again (if he intended that to be an ordinance in connection with the communion) I read you again Acts 2: 42: "And they continued steadfastly in the apostles' doctrine." It does not say Christ's doctrine. He brings in a difference between Christ's doctrine and the apostles' doctrine, and has been bringing before you that it is Christ's and not the apostles, when the apostles are the ambassadors of the Lord Jesus Christ, and consequently they spoke as the Holy Spirit directed—under its direct supervision. And the church being established, we have this language: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer." Why do not we have feet-washing there? From that we come to the language in First Corinthians, eleventh chapter, and there we read the following in the twenty-third verse and onward, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." He goes on and gives further information to the conclusion of the chapter and never mentions feet-washing. Now if he received of the Lord feet-washing as an ordinance, why did he not mention it then and there? Why do we not have it once indicated that it was practiced in the public congregation? Why not just once, at least that it was practiced in the public congregation?

I want to say just here with reference to his endeavor to cast reflections upon this, that I wish to cast reflection upon his historians. He is sorry I read the Scriptures, when the historians declare the church was pure. Now friends, I have no language with which to express my indignation at a course of conduct of that kind. I do not say at the man. I have learned to separate a man from his conduct, and all imputations that I have been making drives at HIM are unjust, because I am dealing with the *things* he has mentioned, and I am not working myself over to where he is on his side of the stand. I know what gentlemanly behavior is. I am addressing an audience, and I do not have to work myself

over, until I have my hand on him almost before I can impress the audience with what I am doing. I am a young debater and was never before an audience in this capacity before, but I know what gentlemanly conduct is in this respect.

He speaks of Mosheim and Robinson and Bingham against what the apostle Paul, and what the Lord Jesus Christ said through the apostle John. While I have this chapter in mind I want to call your attention to another corruption. It was a corruption of the Lord's Supper. The apostle says in 1 Cor. 11: 17, "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." Here we see the apostle condemned their coming together and eating a meal to satisfy hunger. There were corruptions in the church at Corinth about the Lord's Supper. They were corrupting it and mixing it up with their own meal. And yet my opponent wants us to go to Robinson and Mosheim and those other writers in opposition to what the Holy Spirit has said, and there was not one of those men who lived in that day. Paul lived there and knew just exactly what he was talking about. My opponent would have you believe now that Paul, in his epistle to the Corinthians and Thessalonians and John on the Island of Patmos did not tell the truth because of what these men have said. The difference between my opponent and myself reminds me of the lines which a brother has written and handed me:

"We build upon the rock that the prophets had foretold,
And upon the Word of God which is finer than pure gold,
They build upon the dross that's extracted from mixed Bullion,
And upon the old tradition they evolve from old Tertullian.

"Now if in this discussion you confine him to the Word,
And ask when feet-washing from the churches disappeared,
He will quote old, musty authors just to put in all his time,
He will appeal to old Tertullian, then refer to old Mosheim."

And not one of them was inspired.

He says Christ gave all the ordinances and gave feet-washing at the same time. He said I can't affect him with charging on him fallacious and mendacious arguments. I have been convinced of that several days. But when I expose one of those fallacious statements after another, before this audience, you can see them, and that is what I am thinking of. Paul said, "Some of the widows were dead while they lived." What of it? That is only another evidence of the corruptions even in Paul's day. It is only another evidence of the waywardness of human nature. And yet he would have you believe everything was pure in the apostolic day, and for centuries afterwards. Look at the tremendous changes which have taken place in this country the last two hundred years, to say nothing about three centuries. The arguments which would apply to feet-washing would apply to all the other things mentioned in Timothy. If they were dead while living they were not engaged in relieving the afflicted; they were not engaged in bringing up children; they were not engaged in lodging strangers any more than they were engaged in washing the saints' feet. We can not take one out and say it is an ordinance and leave the rest in. We do not propose to permit it. Paul would say the widows of his church and day could be taken into the number. If the German Baptists exercise discipline, it is commendable as far as it goes on the question of discipline. But when he undertakes to bind what Christ did not bind, he is culpable in the sight of high heaven. He says of me, "Our church is built too much on ancient custom." But we can show what we teach. We do not have to refer to any of those old authors. We might say they never upheld all that my opponent claims. There is Tertullian. What did he say? We read it to you the other day, and then he is not willing to take one of those, not even one of the score or more he has brought before you. He is not willing to take one of them all through. He said of me, that I held up the Bible and said I would take it all the way through, and yet for a day and a half that I have been trying to get rid of everything before Pentecost

and this was after Pentecost. He asks, "How much of the Bible is carried over? One-tenth? I do not believe one-tenth is carried over. You take the whole Bible as your creed?" Yes, sir, and I refer all who ask such a question to 1 Cor. 10: 5. "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." There was Christ back there in the type of Moses; they tempted him and were destroyed. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." I read that and say, we make the same use of the Old Testament that the apostles did. Rom. 10: 4 says, "For Christ is the end of the law for righteousness to every one that believeth." And they referred to the Old Testament to show that God revealed himself as a God of this character: "Though hand join in hand the wicked shall not go unpunished." That was the age of the Old Testament. But the apostles under the reign of Christ never referred to the Old Testament as AUTHORITY. We take it as history, we believe it as history; we believe it in all its relations to God, as we find them there. But we do not take it as AUTHORITY. We want to draw that line of demarcation here. We stated that previously. Here we are near the conclusion of this third proposition, and the implication is made, that we do not take it—we do not take it—WE DO NOT TAKE IT. We take it as true history, as God's record of his revelation of himself, of his own attributes, and the out-workings of human nature, the perverseness of human nature. We take it in all its relations and bearings as the apostles did, and we have just given an illustration of how they take it. To say that we do not take it is simply untrue. If he says we do not take the Old Testament *as authority* he would tell the truth. For neither does he. If he says we do not take the four accounts of the Gospel all the way through as *authorita-*

tive and *binding* upon us he will tell the truth. When he says we do not take any of it as binding he says what is not true, because we take all we find repeated this side of the day of Pentecost, this side of the great commission. And that is as much as he dares to take, for if he goes back, we will show him, as we have been showing him and expect to show him hereafter more fully, or show the audience at least, that he fails rightly to analyze the four accounts of the Gospel, and the tendency of the whole business is to make of himself a Judaizing teacher.

In conclusion I want to call your attention to this: In the apostolic day there was or was not established an order of worship. If it was established, it was established by the authority of Christ as King. And if it was not established, why then there is no disorder, no transgression and no innovation with reference to anything we find here. You can have just what you please. You can sing or pray all day if you feel like it. You may play an organ or blow a horn if there is nothing established. But as certainly as there was an order established (and we have already called your attention, that they continued steadfastly in the apostles' doctrine and fellowship and breaking of bread and prayers) so certain it is that it was established by the authority of the Lord Jesus Christ as King by and through the Holy Spirit. I want to call your attention to this, that when it was established it was either limited or unlimited. If it was unlimited you can add anything you see fit. If it was limited it was definitely limited. Why do we not find the institution of feet-washing along in connection with worship in the second chapter of Acts and eleventh chapter of Corinthians, and wherever else it is spoken of, if it was an ordinance? And the only time it is mentioned in the apostolic writings, why do we not find it somewhere else than in and among good works? He says that Christ established all. What did he give? He gave the Lord's Supper. Well, we have n't come to that yet. He gave the communion. That is the name we will use now. We will see hereafter whether it is the Lord's Supper. He set them the example, and we find that is taught in the church, taught publicly. We find likewise that he gave previous to his ascension to heaven the great commission. He told them what has previously been brought before you, to teach all nations, baptizing them, and then teaching them to observe all things whatso-

ever he had commanded them. We have found out what it was he commanded them to teach. When we come to look at this language we find in the second chapter of Acts that the disciples continued steadfastly in—Christ's doctrine? No, it was the apostles' doctrine. They were the ambassadors of Christ, and we find there the breaking of bread, the fellowship and the prayers, and do not find the feet-washing; nor do we find feet-washing anywhere else, except under the head of good works.

Now I want to call your attention during the remainder of the time that I shall have, to my opponent's arguments. I want to review his arguments as far as I have done. His first argument was based on the thirteenth chapter of John. He said "ought" and "should" show "all the essentials of a command." We considered that. We showed in the first place that they did not necessarily. And then we might grant it was so, to shorten the controversy, if there was any disposition to shorten it on the other side. The only way we could find out what bearing it had was to look and see what bearing the Scriptures give it afterwards. There it is found among *good works* when it is mentioned.

The second argument is, "that feet-washing is enjoined on the disciples only when they were assembled together." They were in an assembled capacity, but were not in a public congregation. They were in an upper room. They were there to eat the passover if divine history is to be credited. And it was then and there this was given and we do not find that it was in a public congregation. We do not find any women were there—only preachers. We do not know then that it was applicable to women, or applicable to any but preachers except by the apostolic writings. Where do we find it in the apostolic writings it is a *good work*?

His third argument is that the disciples "were commanded to wash one another's feet, and an act of one saint on another has all the essentials of a command." We denied it, and deny it still. One disciple may comb another's head. That has not the essentials of an ordinance. It is a good work. A statement of that kind we do not propose to let go unchallenged. You see there is nothing in that. I want you to notice these arguments when they come to be brought before you again.

His fourth argument was based "on the fact of a penalty be-

ing attached to a refusal." See Peter's case and the widow. Peter said, "You shall not wash my feet." I ask, What did Peter know? What kind of a man was he? He was not inspired by the Holy Ghost, and it was that same night; if we accept the statements made by the record, or before the next morning, that he denied his Master. How much did he know? He had n't the first clear conception concerning the character of Christ's kingdom. How did Christ say they were to be cleansed? In John 15: 3 he says, "Now ye are clean through the word which I have spoken unto you." (I will not forget that passage any more.) So far as the widow was concerned there was as much penalty attached to not bringing up children and not relieving the afflicted, and not lodging strangers as there was for not washing the saints' feet. The penalty was that she was not to be received into the number who were to be cared for by the church.

His fifth argument was drawn from the "spiritual nature of the practice. Peter did not know what Christ was about to do. But if it was simply practicing an ancient custom he would have known." We have shown how much he did know. We have shown that he had n't the first clear conception concerning the nature of Christ's kingdom. When Christ said "my kingdom is not of this world," Peter did not know any more the meaning of it than Pilate did. He thought it was all overboard and he was going a fishing. But afterwards he said, "Blessed be the God and Father of our Lord Jesus Christ who according to his abundant mercy hath begotten us again to a lively (living) hope." By Christ's resurrection Peter's hope was revived.

His sixth argument I have not marked, because I did not get it. When he reads it, if there be anything new in it, if he did not present it before, I shall claim the privilege of responding. I do not know whether he passed over it. It may be it was my own omission.

His seventh argument is drawn from "the difference between feet-washing as introduced by the Savior and what had previously existed." What of it? You have heard it often: "I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his foot-stool." How do you know it is applicable to us? From the language in the last chapter of James' letter, where he says in the twelfth verse, "But above all things, my

brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." That is the way we find its application to us. Christ in his Sermon on the Mount said some things that have no bearing on us, for instance, the prayer in the sixth chapter of Matthew is contrary to the prayer we are to offer in several particulars.

The eighth argument for feet-washing was that "it was given the same night the communion was given." May be he will wish he had not said that when we come to discuss another question. But think of it, for it only teaches this: whenever communion is practiced the feet-washing ought to be there, if what he says concerning ordinances is true. And if on the first day of the week they met for the purpose of breaking bread, one institution implying the other, you see where it will lead him. May be he will wish he had not said that before he gets through this discussion.

I finally conclude with this. Here is the one witness I have brought forth. We have discriminated between the Old Testament and the New, and between Christ's personal ministry which was confined to the lost sheep of the house of Israel, and what Christ said after his great commission in which he declared all authority had been given him in heaven and earth. And then the commission is to go into all the world and preach the Gospel. But he told them to tarry in Jerusalem until they were endued with power from on high. We brought that before you to show you what Christ said through his holy ones. And that is where we find the authority of the New Testament as binding on us. We accept everything the prophets and apostles said, everything in its own proper relation, because we have stated this language which Paul enjoins on Timothy: 2 Tim. 2: 15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." That is what we have done. We have observed these right divisions of the word of truth, and for that reason do not mix the personal ministry of Christ up with the apostles since Christ ascended. And we do not mix up the teachings he was receiving from the Father, and the commands which he spoke in course of his personal ministry with what he has said since he has had given into his hands all authority in heaven and earth. Making these discriminations, we

say feet-washing *should be accepted* where the apostles *accepted it*. And *there we leave it*.

ROBERT H. MILLER'S SIXTH REPLY.

Brethren Moderators and Christian Friends:—I arise to close the discussion on this proposition. My friend has made a number of efforts to show that I have misrepresented the facts; and he attempted in the beginning of his remarks to show you that I had entirely misrepresented him, in the fact that I had been telling you that he is building his practice regarding feet-washing on ancient custom, and in that he says I misrepresented him. He has told you that often; but what are the points of difference? I contend that the feet-washing of the Savior was not for literal cleansing. I have tried to show you that it differed from the ancient custom in that one particular, and that the ancient custom enjoined feet-washing for a literal cleansing, and he has admitted repeatedly and brought up examples in his own church of a sister in Ohio and one in Missouri, to show you that the feet-washing for which he is contending was designed as a literal cleansing; and I say, then it was based upon the ancient custom, and could not be on anything else. That being the case, I never misrepresented him, and all his thrusts about misrepresentation, we think, are improperly put upon us.

There is another point in his speech that I want you to notice, and I allude to it because I think it an important one. He has referred to several instances where we bind things upon the church, he says, which the apostles did not bind, and that we have no authority to do so. Just what he meant I do not know. He was talking about feet-washing, and brought it in with feet-washing, that we bind on the church what the apostles did not bind, and that we have no authority for it. The Savior brought up feet-washing when he was here. When he brought it up he made it binding, and attached a penalty to bind it on the apostle who refused. Paul brings it up in Timothy, and when he brings it up he binds it upon the widow by a penalty also. Now when I hear my opponent make the remark that we have no right to bind this upon the church, I say we have both Christ and the apostles as authority for doing it, and I tell you that is the position of our church. We enjoy it, and he lets his go until he finds one in

Ohio or over here in Missouri, a single example in a whole State where it is done. He does not bind it at all. Hence his church is neither founded on Christ nor the apostles. It is only founded on ancient custom, to let the people do so if they wish. How could the widow get in if she had not done this? The Gospel binds this as strongly as it binds anything else inside of the lids of the New Testament, by the example of the Son of God, and by the teaching of the Apostle Paul. In regard to his witness, I thought I had presented the matter so clearly and plainly at the time that he would never bring it up any more. But he holds up the Bible and says he will take that as his witness; and I told him he would not take one-fourth, or one-tenth, or one-twentieth of it, because there was not that much of the Bible carried over past Pentecost. And he comes up against my argument and says, "We do not take it as authority, but take it as history." He then comes down to the Gospel and says that they do not take the four Gospels—he says, "We do not take them as authority, except that which is carried over; we take it as history." Now notice where he stands. I have been bringing the charge against him, that he is putting away the highest authority in heaven or on earth to the children of God; that he will not take the Gospel as authority, unless it is proven by the apostles. Who has the better right to the name of Christian, he who takes the words of Christ as authority, or he who takes them only as history? There are in this community Methodists, Baptists, Presbyterians, and others, no doubt. They differ from me, but I feel that, though they differ from me in regard to feet-washing, I can appeal to them as to the foundation of this issue, for I know that they will take Christ as their authority, all of them. They will not turn him away as mere history, but as authority they will accept him. I feel, when presenting my cause before them in this audience, that, as we are founded upon that authority, they will at least give us the credit of being sincere, honest, and candid in taking the precept and example of the Son of God in this command to wash one another's feet. To correct something in his speech, let me read my argument again. "A religious rite is certainly found in a ceremony when the rite is to be performed by one saint upon another," and then I refer to some examples. "Salute one another with an holy kiss." "Love one another." "Pray for one another." I brought up these examples

and showed by the words "one another" that these duties are enjoined to be performed by Christians among themselves, by the command and authority of the Holy Spirit; and there is not one of them which has ever been repealed. It is just like the language of the Savior in giving the command to wash feet.

We want now to call your attention to the grounds we have traveled over, and to rather hastily recapitulate the arguments. Here, in the beginning, we laid our foundation argument upon the precept and example of the Lord Jesus Christ, affirming that it enjoined a command as clearly and as plainly as any that could be found in the New Testament are enjoined upon the apostles. It was given in the language of the Savior, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also *ought* to wash one another's feet. For I have given you an example, that ye *should* do as I have done to you." I took the position that this was giving a command in the strongest form of language, and quoted the lexicons and Greek Grammars on that subject to prove it; and my opponent admits that it was given as a command to the apostles. He admitted that. Then what is the conclusion? Here is a command given to the apostles which is enjoined, according to his position, but he says it was never observed. That position he has taken in his speeches. He admits what I have proven, that it is a positive command, given to the twelve apostles. But he says they never observed or taught it, but let it die as it was. Can you believe such an inconsistency as that? You are not ready to accept such a proposition, most assuredly, as Paul teaches it afterwards.

But I refer to the second argument, and that is drawn from the fact that feet-washing was enjoined upon disciples only. Here is where his misrepresentation comes in. I said that when feet-washing was given by the precept and example of God's own Son, upon the disciples, and they alone commanded by God's Word to observe it; if that did not make a command of it, that it was not possible to find authority for one. And that, being confined to the disciples, shows that it was not simply a matter of good works with the Savior. It had no reference to lodging strangers, for they had not met there to stay all night. So it separated the disciples from the world, and gave feet-washing to them, and to them alone, the same community of saints to whom the bread and cup

of communion was given. I showed you that, and I think the argument has never been met or overturned. But it has been twisted into something I did not say, that everything done by one saint to another is an ordinance. I did not take that position.

Our third argument was founded upon the fact that the disciples were commanded to wash *one another's* feet. Here they were among those who were of one mind, of one faith, of one spirit, who were one body chosen out of the world, and the command was given by the Son of God to those who were his followers, that they should wash one another's feet. I brought this argument up and challenged him, when I brought it up, to find one case where a command given in that form, within the lids of the New Testament, had ever been repealed. We found it in that form repeatedly, and I referred that to him. I told him to find one where it had ever been abolished, and he could not.

Our fourth argument is founded on the penalty attached to a refusal or neglect of this feet-washing. It is not worth while for us to read what the Savior said to Peter, to refresh your minds upon that one thing after it has been discussed for a day and a half. We have investigated this subject as carefully as we are able to do. I showed you the penalty that I first named in regard to the Savior's washing feet, and in regard to the apostle's instruction to Timothy. And that penalty, which I referred to at first, has never been removed. I showed that Peter's relation to the Savior, and with the Savior, was then to be dissolved if he continued his refusal to have his feet washed. And in the great day of judgment, if that penalty which was arrayed there against Peter should not be taken away, when the dead are to be judged out of the things written in the book, and by the words of the Son of God, if it is not taken away, bad will it be with my friend in that day, because he still refuses to submit to the washing of one another's feet, which was there enjoined by the Savior. There is not only the declaration of the Savior to not continue his relation with Peter, but the apostle brings up in regard to the widow, that if she have not washed the saints' feet she can not be taken into the number, and made a penalty in regard to her, which would exclude her from that privilege, if she have not washed the saints' feet. You see the penalty which we referred to has been maintained; and we think unmoved and untouched by my friend.

Our fifth argument is drawn from the spiritual nature of the feet-washing that is spoken of by the Savior. You notice, if there is anything spiritual in its nature or result, that you have no right in the world to take it away, and it is bad for you and for the world if you should set it aside. We showed you that the spiritual relation of Peter with the Savior was depending upon it. We showed you that the spiritual nature of it alluded to a spiritual cleansing, and those who were washed in baptism, or in the bath of baptism, those needed yet the washing of their feet. We referred to this matter a little further, and we showed you that it stood in the church as an ordinance from the time the church was instituted through all the years of the ancient fathers, for more than three hundred years after the time of Christ. And we find it spoken of until we see the Roman Catholic Council at Eliberis, in the fourth century, come up in that council to repeal and set aside the ordinance of feet-washing, though it continues to this day in the Greek and some of the Protestant churches. And my friend follows the Roman Catholics in that, because they set it aside on the ground that it was an ancient custom, and that it was simply to teach humility; while those who maintained it contended that the grace of God, or, in other words, the mystery of God was in it. And by mystery they meant to express the mysterious operation of God's blessing upon those who obey. Now we will go to our sixth argument.

Our sixth argument was drawn from Paul's first letter to Timothy 5: 10. What did we show you in that chapter? We showed you in that chapter that feet-washing was enjoined upon the widow, an absolute necessity on her part to obey that command of feet-washing. We showed you that, though it was mentioned with good works or things that she should do to those who were not members, it did not relieve her from the command to wash the saints' feet. We showed you, in the language of the apostle concerning the work of a bishop and his qualifications, that he should be one "given to hospitality," one "apt to teach," one that was "full of sound doctrine," and "able to exhort and convince the gainsayer;" that the apostle would connect the act of hospitality with the works in a bishop's office; and that, upon the same principle, the feet-washing he alluded to might be connected with his work of lodging strangers. But there is more than that.

If my friend was right in all his arguments concerning the ancient custom which he carries over, all the feet-washing he can find is connected with lodging strangers. All of it is connected with the matter of hospitality. But here, after hospitality has been enjoined upon her as one thing, then, as another thing, washing the saints' feet was enjoined upon her. In that we used a diagram. He made light of it, but it was as plain as my hand, that on one side of this subject is the position I take, that the feet-washing of the Gospel has a bearing upon the spiritual relation of the members in the church. It had a bearing on the spiritual relation of Peter, and it had a bearing on the spiritual relation of the widow. Her spiritual relation in the church was to be affected by it. And when you come to look at the case by the diagram, you find you have the saints with Christ, and their spiritual relation with the saints all put together, where the command is enjoined upon all. On the other side my friend makes an ancient custom of it, or changes it to washing the feet of strangers, travelers, or anybody. And there is that widow; he tells her to go and wash feet to cleanse them, like the ancient custom. We want you to see the issue. I tell her to go to Christ, where the spiritual relation of the saints is brought forward in the Gospel, and wash feet as Christ has commanded. That is the sixth argument. He spoke of missing it. I do not think he missed it; at least it has been talked over by him more than any other of our arguments.

Our seventh argument is drawn from the difference between the feet-washing instituted by our Savior and all the feet-washing found in ancient custom. To sustain that, we referred to the Scriptures that showed that God gave the law to Israel to obey, for Moses to make a laver of brass and set it in the temple and put water in it, and when the priest entered into the Holy of holies he should wash his hands and feet lest he die. There is more than taking the filth away. The life of a priest is depending on the washing of feet there alluded to. I then showed you when the washing of feet came up in the Gospel. The Savior referred to it in connection with Peter, that it was enjoined on him, and that it was enjoined as a law; that it was instituted in a way that showed the relation of men in that society. Here is the relation of men in an organization. Here is the relation of men that belonged to one body and one faith, and their relation to one another is suspended

on the matter of obeying this command. I showed you that. Not only that, but when you come to the relation which is brought up by the apostle, it is the same; that the relations of those that belong to the Christian faith, those who belong to the Lord Jesus, are twice brought before our minds, and that it is not an ancient custom. The feet-washing of the Savior was not only different from the ancient custom, but it was observed in Jerusalem at the same time and place, and this feet-washing belonged to the same supper, in connection with the same meal when the bread and cup of communion were instituted. I showed you that, and he admits that. Now he is talking about swooping down. Think about it! What right had he to say that about me? Here is the Son of God with his holy apostles in the night around the table, instituting the communion of the bread and cup. There they are, and they take a supper. There they are washing feet. What right has he to swoop down, as he calls it, on the Son of God and snatch out a part of what he has done? I might retaliate on him in that way. But what argument is there in that? Nothing, only to show the weakness of the cause that employs it. I combine them all, and show they are given alike at the same time and place, founded on the practice of him that is highest in heaven or earth, who on that night said that the Father had given all things into the hands. We build on his precept and example.

Our eighth argument is founded on the fact that it was the same supper. We expected him to come up against that argument. We thought he would deny it, and we made the proof so strong that if he did deny it we thought we could certainly overwhelm him, and we made it as an argument. We have made it, and we have overwhelmed him completely. As I told you before, I am glad this discussion has settled one thing. For twenty years I have been contending against them as a people, in the discussions I have had, and I have always had to meet the argument that this supper was in Bethany. I have hunted up authorities and brought them forward in this discussion till he admits that feet-washing was in Jerusalem at the time and place of the communion. At the last discussion, when I brought it up, Elder Walker said he did not care a whit whether it was in Bethany or Jerusalem. We are beginning to have hope for them, if they will keep on in the right spirit. We are gaining, and we will continue on,

and not become excited over these harsh expressions we have to bear. We think in this discussion we are gaining. And you know we have gained one of the Gibraltar arguments presented against us formerly, and I feel encouraged so far as success is concerned, in maintaining the position our church has occupied. And I feel strongly so, because we are founded on the eternal Rock, which is the Lord Jesus Christ. We have built upon him as we find him revealed in his Word. We build upon the precepts and examples given by him while he lived in this world. And when we meet you again after this discussion is over, when we meet you at the great day of judgment, if we never meet you before, we will be safe when we meet the Lord Jesus. How can he condemn you, my brethren and sisters, when we meet him face to face, and have washed feet just as he did, and he sits down upon his throne to judge us out of the things written in the Book? I would a thousand times rather stand in his footsteps when that Book is opened than to stand where my friend stands, upon ancient custom. I feel that we are a thousand times more safe if we stand where the Savior stood, stooping and washing feet as he did, when we are to be judged by his words, than those are who set it aside by a mark or line drawn at Pentecost.

Fourth Proposition.

The Scriptures teach that the salutation of the Holy Kiss is an ordinance to be observed as it is done by the German Baptist or Brethren Church.

Robert H. Miller affirms; Daniel Sommer denies.

ROBERT H. MILLER'S FIRST ADDRESS.

Brethren Moderators and Christian Friends:—I am before you at this time to commence the discussion of the new proposition that you have just heard read. You will not need, I presume, an explanation of that proposition. With it you are so well acquainted that it needs nothing now but a simple affirmation, and the evidence I may be able to bring to sustain it. We affirm that the Scriptures teach the salutation of the holy kiss as it is observed by our church. And, in reference to this proposition, we would remark, first, that in reference to this discussion there will be a little difference in the character of the issue made, probably. We accept it because it is the teaching of the Holy Spirit. We accept the teaching of the Father, Son and the Holy Spirit in all the words they say to the disciples. We accept them as divine authority, and equally binding upon us as the church of God. Though this be spoken by the Holy Spirit after Pentecost, it makes no difference whether it be after or before with us, for we take the teaching of these three Divine Powers in the Godhead as being equally binding upon God's children. In the discussion of this subject I would remark further before we proceed that we hold the commands given by the Holy Spirit as having, all of them, a spiritual design and purpose, and that when these commands are given, there is in them the manifestation of a doctrine, a truth from which they emanate. All the commands of the Bible, particularly of the Gospel, emanate from some truth or doctrine which God would symbolize; and he enjoins them on the church to manifest that truth or doctrine. That Scripture in Ro-

mans which says, "You have obeyed from the heart the form of doctrine," is full of meaning. It means the doctrine of the Gospel is manifested to the world in *forms*, as well as truth and faith, and these *forms* of doctrine that you are to obey are but the manifestations of the truth and doctrine from which they emanate. We do not insist upon, obey, or preach these commands as an empty form, but we preach them as being full of the great truth which God has revealed for his children, to be manifested in their lives by the forms that God has appointed to represent that truth. And we are here to represent a church which builds its faith and practice upon this strong foundation which God has laid. That foundation we want to bring before your minds in the arguments we present.

The first argument we present in favor of the salutation of the holy kiss, as an ordinance given to the church, is drawn from the very positive and repeated command of the apostles. We will refer you to the Scriptures in order to get before your minds the manner in which it is presented by inspired men, and to prove that men who are led by the spirit of God and spake as they were moved by the Holy Ghost preached this doctrine to the Christians eighteen hundred years ago. In Romans 16: 16 we read: "Salute one another with an holy kiss. The churches of Christ salute you." In 1 Corinthians 16: 20: "All the brethren greet you. Greet ye one another with an holy kiss." In 2 Corinthians 13: 12: "Greet one another with an holy kiss." In 1 Thessalonians 5: 26, 27: "Greet all the brethren with a holy kiss. I charge you by the Lord, that this epistle be read unto all the holy brethren." In 1 Peter 5: 24: "Greet ye one another with a kiss of charity." We have here referred to five different places where the inspired apostles present to you and to me to-day, as well as to the church eighteen hundred years ago, in the most positive language and in the imperative mood, the command that they should salute one another with an holy kiss.

When we come to look at this subject we find there are many forms of salutation. Webster gives the definition of a number of salutations. Sometimes it is the firing of a cannon for a salute. Sometimes it is simply waving the hand. Sometimes it is simply bowing the head. Sometimes it is a shaking of hands. Sometimes it is formed into words, like, Good morning, or, Good even-

ing, for a salutation. But, while Webster gives all these, and there might be many more alluded to as salutations, the apostles, or we might say, the Holy Spirit selects out of all these forms of salutation but one, and enjoins that one form of salutation upon the church of God. While the world is inclined to make forms of salutation that suit their fancy and circumstances, the Holy Spirit selects a form of salutation which represents its truths and its doctrine in the command that is given here by the apostle.

The first argument which we bring will show you that the foundation on which we build is the positive command of the apostles in reference to that obligation. In this positive command we remember that the doctrine and the truth, which are to be represented by it, are found in the Gospel in all their fullness and power. To illustrate this truth: In baptism what could more represent the idea of a new creature in Christ, where old things are passed away and all things become new, and a new creature entering into a new kingdom, the new relation to the Father, Son and Holy Spirit? What could more fully represent this change of state from the kingdom of Satan into the kingdom of our Lord Jesus Christ? What could more fully represent that than a new birth, being born into the kingdom, or burial and resurrection? Then we speak of God's form of doctrine manifested to you. We have an illustration of that in the ordinance of baptism. Just so fitting and proper as it is in this command, so expressive it is in the command of the holy kiss. It is a manifestation of the greatest love the world has ever known. God so loved the world that he gave his Son. His Son so loved the church that he gave his life for it, and gave the new commandment, that his disciples should love one another as Christ had loved the church. Here is the love of God shed abroad in the heart of the Christian, which is to be manifested in this holy kiss. The heavenly love is to be manifested. God points out the holy kiss. And what other token of love, what other salutation, what other greeting, what other evidence of the manifestation of the affection of the heart, can be pointed out to manifest the spiritual, Christian and brotherly love taught in the Gospel?

But there is another feature in this manifestation. God has commanded the holy kiss, and obedience is the strongest possible evidence of our love to God. What, in all ages, has been the

strongest evidence of love in the heart of God's people? Obedience. What is the strongest evidence of love in the heart of God's people now? Obedience. What is the strongest evidence that his children love his Word? Obedience. Then we can not show our love and obedience in a better way than the apostles have shown in their example and teaching. The holy kiss is as plainly taught, and as often commanded in the Gospel, as any other precept or example that we have from inspired writers.

Our second argument is that the word "holy" is used in giving this command; not only that the salutation of a kiss is given, but the Spirit of God calls it holy, a holy salutation. In the world, while we have hundreds of salutations, but one of them is called holy by the Spirit of God. And that is placed in the church by the positive command and example of inspired men. The thing which God has commanded and called holy no human power has the right to annul or set aside. We would like to bring before your minds some Scripture on this subject, to show you how God speaks of the holy relation which his commands have to the obligation of obedience resting upon his children. First, we will refer to the old law in Exodus 29: 29: "And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them." Here we have the holy garments which God appointed for the high-priest, to be continued while the law should stand, because God called them holy. And again, in the thirtieth verse: "And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place." There is "holy" again. But let us refer to another one in the thirty-third verse: "And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy." Then in the thirty-fourth verse: "And if aught of the flesh of the consecration, or of the bread, remain unto the morning, thou shalt burn the remainder with fire: it shall not be eaten, because it is holy." We find in connection with the worship and service of God, under the Jewish law, the word "*holy*" is applied to all these things commanded with their worship and service. We argue that from the consideration that God has so continually associated with the word "*holy*," and applied it to the things pertaining to the worship under the

law, it makes a strong evidence that we should regard with the highest esteem that which God calls holy under the Gospel. When we remember that not only these things are called holy, but that they shall remember the Sabbath Day, and it is called *holy*, and when we remember that all the feasts, in which they assembled to worship and serve God, were called holy, then we see these words are thus associated, that the word holy is used in connection with the Sabbath, and with the things pertaining to worship under the law. And we think it makes a strong argument in favor of the position that we take in reference to this command. When we accept that which God has instituted in his church, and called holy, how can we escape if we neglect to yield obedience to the commandments of God?

We now call attention to our third argument, because we expect to go back and refer to these again, probably before we proceed far in this investigation. Our third argument is drawn from the fact that it is called a kiss of charity. Not only is it called a holy kiss, but it is called a kiss of charity. When we remember that, we associate the idea with the kiss of charity, or with the name of charity, and we have it associated with the most sacred names that can be enjoined, or used to enjoin a command. The word charity is one of the most sacred terms in the Bible. It is a translation of *agape*. It is so sacred that it is applied to God. God is called *agape* (love). It is this word charity, and we translate it love. It is one of his greatest attributes. God so *loved* the world. There the word *agape* occurs. It is the new commandment, "that ye *love* one another as I have *loved* you." The word charity expresses the greatest love manifested in the world, by the gift of Christ's own life for the sins of the world. It occurs more than one hundred times in the Gospel, and is always applied to the sacred relations that exist between God and man; it expresses a holy relation to God and to man. To cut this out, to take the salutation away, if the idea of charity and holiness is ascribed to it by the Word of God, you cut the holiness and the love out when you annul and make void that salutation. The idea of the apostle in connecting holiness and divine love with the ordinance, or command of charity, can not be considered in any other way, only that the sacred obligations and truth will be partly destroyed and annulled, when the command itself is annulled. When this same

term *agape*, which expresses divine, spiritual and heavenly love, is given in connection with the holy kiss, it is a positive command. It has the highest authority of all the greetings known to Christians, and to set it aside is to step down to a lower plane of disobedience. It is literally letting the world triumph over the positive commands of the Holy Spirit. If my friend must have the plain and literal meaning of *baptizo*, if he must have, and preach to you as they have done all over the land, that it is our duty to obey the commands of the Gospel in their literal, primary, and plain import, if it be the truth of the Gospel, which we doubt not it is—and they have preached it from Campbell down—why not take the plain and literal meaning of the salutation of the holy kiss connected with *agape* as well as the plain and literal meaning of *baptizo*? If he can cut out and throw away the salutation of the holy kiss, which God has connected with holy and *agape*, a divine and spiritual love, can not the world, upon the same principle, cut out and throw away the word *baptizo*? Can not they cut it down as much as he is doing with this command? He claims for his church a full obedience to the Gospel commands, in their plain and literal sense. Why not take this literally to mean what it says, and obey it just as it is? But for him to neglect this command, and step off on the Quaker platform, that he can have all the holiness which is attached to this command, that he can have all the love attached to this command, and set the command aside, that is the point we object to. When he sets this command aside and claims he can have all the love that is manifested in it and the holiness with which it is surrounded, and not obey the command, he steps on to the Quakers' platform, and has the same argument that the Quaker has to set aside baptism, and only give it a spiritual import. If he sets aside this command from his position, why can not the Quaker do so from his? Why not be consistent and treat all the commands in the same way, and have the *spirit* of the command carried out by full obedience to God's Word?

Now we have tried to show you that the doctrine of our church is to accept and obey the commands of God, because there is something spiritual in them. There is something to be manifested, and they are full of divine wisdom and truth. We accept them and use them to manifest to God and to one another and to the world our obedience to his commands in the fullest sense of the

term, in the same sense and in the same fullness that they were obeyed eighteen hundred years ago by the inspired apostles.

DANIEL SOMMER'S FIRST REPLY.

Gentlemen Moderators, Ladies and Gentlemen: — This is becoming very monotonous to me, and I doubt not that it is to you. I have hardly had enough to keep me awake. But as it is my time for a speech, and if I do not make one perhaps some folks will think I have nothing to say, I will begin. My opponent said, "The proposition needs no explanation." I think it does. He ought to tell us just how the German Baptists kiss. I did not know until I came here. I have seen some exhibitions of it, but how they proceed in the public congregation, I do not know yet. Some of my own brethren have never been present at their meetings and do not know. How they proceed in the public congregation ought to have been told us, and I insist upon that. I want him to tell us just how they proceed in their public kissing in the congregation, and then we can deal with it as practiced in the German Baptist Church.

After making the remark about it needing no explanation, he says, "Though this be spoken by the Holy Spirit after Pentecost, yet it makes no difference as we take all that the Holy Spirit, Father and Son have said as equally binding on us." I *deny* it. He does not do it. If he does he will follow the Jewish scribes and Pharisees and practice circumcision. He will practice things that Christ practiced in his personal ministry that bear on the law. I never quoted anything he said more carefully than that he said he would accept all that the Father, Son and Holy Spirit said as equally binding on us. Here is the monotony of it. The idea of having to get up and expose, and expose, and expose one mistake after another. The man who says that has a veil over his face thicker than the Jews ever had. It is astonishing that a man would say that, after all the clear delineations which have been made here between the Old Testament and the New. Can you imagine anything more surprising, when Paul says in Rom. 10: 4: "For Christ is the end of the law for righteousness to every one that believeth." And yet he says he takes all that the Father, Son and Holy Spirit have said as equally binding on us. And yet this morning he went back to the Old Testament. You see how that

stands. Then he said, "Besides all the divine commandments have a spiritual meaning." Let us see. We may get over into Swedenborgianism. We will appeal to James. James, what have you to say about this matter? We will read James 2: 14: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" They were talking about feeding the hungry. Where is the spiritual meaning of that unless we get into Swedenborgianism; unless we say every utterance of the Holy Spirit has a rational meaning and a spiritual meaning. I think they claim each utterance has at least two or three specific meanings. But this spiritual meaning, that is of special advantage. We do not want any mystifying of that kind here. He says, "We represent a church that builds its faith and its practice on the strongest foundation." I think he has indicated otherwise. He allows some very rickety interpreters to come between him and the Lord Jesus Christ and his apostles—those interpreters whom he has been bringing up before you day after day, and he may annoy you with them again before this debate is over. If he said, "We build upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone," that would be another matter. For that is where *we* stand—the church that *I* represent.

He says, My first argument is drawn from the positive and repeated commandments of the apostles. Thank God! he has here a command of the apostles, and does not go to the other side of Pentecost for it. And presently we are going to show that he has dug the pit into which I expect to show he has fallen, or I expect to push him over into the pit and leave him there. We will see presently. He mentions Rom. 16: 16: "The churches of Christ salute," and so on. I am glad he read all of it because you see they were called the "churches of Christ" then. Then he went to 1 Cor. 16: 20 and various other Scriptures which as Scriptures we take as cheerfully as he does and just as pointedly. What is the question? It is that it is "AN ORDINANCE to be observed in the church as practiced by the German Baptist Church."

ROBERT H. MILLER.—Would you allow me to correct you?

ELDER SOMMER.—Yes sir.

ROBERT H. MILLER.—It does not read that way. It does not read "in the church."

ELDER SOMMER.—"The Scriptures teach the salutation of the holy kiss as an ordinance to be observed as it is done by the German Baptist or Brethren Church." Now I suppose the correction is based upon the idea that *in* the church, means *in* the meeting-houses. If it is done *by* the church consisting of living men and women, it is *in* the church. I did not mean in the church building. I do not think this meeting-house constitutes a German Baptist Church. Hence the correction is a mistake on the conception that this house in which we are gathered to-day is the German Baptist Church. It is a meeting-house, that is all.

He bases an argument upon the positive language and the imperative mood. He says there are various forms of salutation; that Webster gives various forms, but the Holy Spirit gives but one, and it is a positive command. Examine the book and you will see in the Old Testament and New that positive commands have penalties attached. Where is the penalty to this? We can find the penalty attached to *not being baptized*, and the penalty to not repenting. There is a penalty attached to *not attending the communion*—neglecting to assemble together. We can find the penalty attached for attending the communion in a wrong way, but where is the penalty attached to this? We shall want that before we get through.

My respondent said that the kiss was an expression of love. I just wrote the word "*true*." It is an expression of love. It was an expression of love in that day and generation and had been previously. Now we come to an old custom. We find it was an expression of love which existed long before Christ was here on earth. I turn over to the Old Testament, and without taking the case of Rachel and Jacob, I call attention to 1 Sam. 10: 1: "Then Samuel took a vial of oil, and poured it upon his [Saul's] head and kissed him, and said, Is it not because the Lord hath appointed thee to be captain over his inheritance?" So when Samuel anointed Saul to be king over Israel, he anointed him and kissed him. We come next to another kind of kiss. Turn to Second Samuel, fifteenth chapter, and there we read this in the second verse and onward: "And Absalom rose up early, and stood beside

the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him." There is another kind. Now we turn over here and read in the fifteenth chapter of Luke (we are in the New Testament now) twentieth verse, which speaks of the father who went after his prodigal son to meet him. "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." There was a kiss of love. Then we have the case of Judas. Judas betrayed his Master with a kiss. So much for the history before we come to the apostolic writings, and there the language is: "Greet one another with a holy kiss." Why? It was an expression of love. It was the kind of expression common in that day. I have not appealed to old secular, uninspired history, but to the history of the Word of God. When I do not want to have anything to do with a man and he extends his hand, I will not take it. I would not shake hands with a murderer whom I knew to be such. There are some others I would not shake hands with. Do you know what it means when one refuses to shake hands? What is the custom now? Our custom is to take one another by the hands; and when there is no hypocrisy in it, it is a holy shake of the hand. That was the old custom carried on. Here we have: "Greet one another with an holy kiss." That is an expression of love; and as an expression of love it is continued to-day. In Ireland men kiss each other. In this country, the women kiss each other as frequently as in any other country, as an expression of love for one another. Christians greeted one another with an holy kiss. Men to-day shake hands rather than kiss. Take for instance the father falling on the neck of his son and greeting him with a holy kiss. I should have called your attention to Acts 20: 36: "And when he had thus spoken, he kneeled down, and prayed

with them all. And they all wept sore, and fell on Paul's neck, and kissed him." I want my elderly friend to show a case in the Scriptures where a man ever kissed man on the mouth or in the mouth. That is the way he practices it. I want him to show it. They fell on the neck of each other eighteen hundred years ago. I have seen men do that. I knew a young man, some years ago, whom I was talking to about religion who fell on my neck in that manner; and that is done under various circumstances along the pathway of life. We want the practice as it is by the German Baptist Church. That means in and among the people called German Baptists. We want the proposition which is here affirmed, delineated as to their public and private practice. And we want it shown that the Scriptures cover that proposition and authorize that proposition as being true. We want the practice defined and then the Scripture. Not simply the Scripture which says: "Greet one another with a holy kiss," and which does not say, Kiss one another in the mouth as lovers do. But we want the Scripture which teaches that. That is what we want. And until he does that, his proposition remains unproved, because there are some special features with reference to this particular matter.

Here is another matter I want to call your attention to. I insist upon a definition by my elderly friend of the word ordinance. The proposition states that it is an ordinance. I take up my Bible and look back to Ex. 12: 14, 17 and there find an ordinance mentioned. Speaking of the Passover: "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." The seventeenth verse says: "And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever." From that we come down to Ex. 13: 10, where we find the following: "Thou shalt therefore keep this ordinance in his season from year to year." They were to take up the lamb on a certain day, a lamb of a certain kind or character, and they were to offer it at a certain time, to observe it after a certain manner. With reference to the ordinance there, we have time, place, manner and character. If that be an ordinance in the New Testament, which my opponent affirms in this proposition, let him show the time, place, manner

and character in which it is to be observed. I mean, the character of the something, and the time and the place and manner. That is what we want to know. What is an ordinance? That is something we have a right to expect from him. We come to Ezek. 46: 13, 14 and there find the following: "Thou shalt daily prepare a burnt offering unto the Lord of a lamb of the first year without blemish: thou shalt prepare it every morning." There we have the character and time mentioned. "And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord." So there is an ordinance in the Old Testament, God's own definition or illustration thereof, so to speak. And what we want of our opponent is for him to set forth the character of an ordinance—what it takes to constitute an ordinance. We were dealing with that this morning and he claimed I misrepresented him at a certain place. But now we will see where the misrepresentation comes in. I said he remarked that an act of one saint upon another had all the essentials of an ordinance. I did not say it was "an ordinance," but "all the essentials." We want to see whether the act of one saint on another, touching the lips, "has all the essentials of an ordinance" or not. Has it time, place, manner and character? Are all these things sacred?

I want to bring before you something else. I told you about a pit he dug. I never noted anything he said more carefully than this. He said on a former proposition (and because it contains general principles, we can bring it up here without referring to the proposition, any more than the principle he laid down). In my opponent's speech, he said Christ gave all the ordinances and he gave the feet-washing at the same time with the communion. He said this referring to Christ when on earth, that Christ gave all the ordinances, and he was referring to the Christ here upon earth. Christ did not give this holy kiss. Therefore it is not one of the ordinances. He dug the pit there. We press him over into it. We leave him there. In his zeal to establish the former proposition he laid the foundation of that which overthrows himself, which we are yet to show. In other words he has committed suicide in his zeal on that proposition when he said Christ *established them all*, and when he affirmed so positively on the matter,

to which we shall hereafter refer. What we want to know about this kiss, which is an expression of love, whether it is to be on the neck or in the mouth. And we want to know whether the apostles had any trouble about this mustache business, about keeping it cut off or trimmed, and whether in apostolic days they had to send the question to yearly meetings, whether they were under obligations to kiss the man who did not cut his mustache off. We are dealing with this matter just as it is practiced in the German Baptist Church. That is what we want to know. Let us have it, and see to what extent the apostolic writings cover the matter.

I want to call attention to this in Gal. 3: 28. Paul says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." In Christ Jesus there is neither Jew nor Greek, male nor female, Parthian nor Scythian. We do not need to make the discrimination between men and women in Christ Jesus, since in Christ there is neither male nor female, and the recognized difference is not there. And so far as that matter is concerned ordinances are intended for men and women alike. They were given for both sexes to practice alike, just as certainly as that the cup of the Lord's Supper was. The cup of the communion is passed to the men and women alike. So far as the kiss is concerned, why limit it? They are taking care of the old Adam in this case. That is where the trouble comes in. Therefore it is limited on one side and the other, or else the old Adam would come in. But if it is a case of such high and holy and elevated and unadulterated love, the question arises, Why should the old Adam have to be taken care of by drawing a line and having the men on one side of it and the women on the other? That is where the question comes in.

He said his second argument was about the word "holy" being used in connection with giving this commandment. He then referred to the holy garments and holy sacrifices of the tabernacle. Why friends, that is all right. Peter said here in his first letter to the brethren in the second chapter thereof and ninth verse: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." They are a holy nation. When they shake hands with each oth-

er it is a holy shaking of hands. And when they talk with each other as Christians should, it is a holy conversation; and so all the way through. There is nothing new in favor of the kiss any more than anywhere else or in relation to anything else.

His third argument is based on the fact that it is called the kiss of charity, and it is associated with one of the most sacred terms of the Bible. It is applied to God. All right. Call it the kiss of charity or the kiss of love in contradistinction from that kiss of hypocrisy of Absalom and the kiss of hypocrisy of that man Judas. So we have the two kinds of kissing; the unholy and hypocritical, and likewise the holy kiss which is to exist among the disciples of the Lord Jesus Christ. More than that. So far as that is concerned there was to be no *force work* about this expression of love. And you can not *force* love anyway. You make an ordinance to force an expression of love, and you kill it. I do not believe the holy apostles intended an ordinance to force an expression of love for each other. Here it is as a command given to them and when brethren did not love each other so they could give each other the kiss of love, unquestionably they were not to act the part of hypocrites and kiss each other hypocritically. I want to know whether he believes that that command required them to kiss each other when they did not love each other so as to give each other the kiss of love? I want to know whether that is the case; whether that is his understanding of the subject. I would like to have a special setting forth of that, just exactly how he regards it should be practiced and to what extent. And when two neighbors, one here and one there, get to quarreling about a horse trade or some difficulty they have, and when they come together and kiss each other, while those animosities are rankling in their bosoms, I want to know if it is enjoined after that manner. That is where the question comes in.

Now it was in those old days a question of love. And in those days of persecution especially, when we find the customs of that day and generation were such, they could kiss each other just as people do in the church in Ireland. And this expression would have the same application to men as to women. My opponent takes hold of this Scripture and says we must greet one another with an holy kiss, after the manner of the salutation in Ireland or in Scotland where they thus greet each another. It took hold

of, not a new something, but an old something, and said they should greet one another with an HOLY kiss in contradistinction from the kiss of hypocrisy of Absalom and the kiss of hypocrisy of that man Judas. But when men kissed one another, they fell on each other's neck, and never had any trouble about the mustache business, as far as the Book informs us.

I will occupy the remaining time by giving you the line of demarcation which ought to be observed whenever we read the New Testament Scriptures. I say to you again, the man who speaks of the four accounts of the Gospel as "four Gospels," shows he is reckless with reference to that word Gospel. He uses it in the plural. For a teacher in Israel to do that, or one who claims to be a teacher in Israel, is something that is reprehensible. The Book does not speak of "four" nor "three" Gospels. When it speaks of another Gospel, it speaks of something that is condemnable. The apostle condemns any man who shall preach any Gospel except what he proclaimed. I gave that elderly gentleman a rebuke on that subject the other day, but he has repeated it. He talks about John's Gospel and talks of the four Gospels. There is but one Gospel, and that is the Gospel of the Lord Jesus Christ. And when he says he takes all Christ said, or all that the Father, Son and Holy Spirit have said, it shows that he has not read the Scriptures with discrimination. Paul enjoined on Timothy in his second letter: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In reading the four accounts of the Gospel, we are to consider what bore on the law and what bore on Christ's ministry, and what bore forward on the Gospel dispensation, and the extent to which that is brought before us in the apostolic teachings. Here we have a command enjoined by and through the apostles, but he says Christ gave all the ordinances. He says this is an ordinance, but he can not connect Christ with it—can not show that the Savior gave it in the course of his personal ministry. You see where he is, and how the matter stands. We will deal with this the remainder of this afternoon and until noon tomorrow, and I will venture to say that not another truth can he bring to bear on it, except what has been already presented, and these have been exposed as not bearing thereon. We might

let it drop here. But he wants me to deliver three more speeches on it, as if we had a young eternity in which to live.

ROBERT H. MILLER'S SECOND ADDRESS.

Brethren Moderators and Christian Friends:—I arise to continue the discussion on my part as best I can. I am sorry my friend seems to be out of humor, so harsh and rough as to make it as unpleasant for me as he can; but he can not make it unpleasant while I have the truth on my side. I can not help but feel that he is disposed to misrepresent me on almost every point where he comes to make an issue. I will attend to these points of misstatement and misrepresentation of my position as we go along. The first is, he said I did not tell you how we "practiced the salutation of the holy kiss." Did you notice that he read our proposition wrong? And if he would read our proposition wrong, that which has been written for years and handed around among us, if he reads that wrong here in a discussion, would not you expect him to read his notes in the same careless manner? He said the proposition was, that it was to be done as it is done *in* the German Baptist Church. "In" is not there. I corrected him. Then he read it and said by the church, but turned around with a show of such powerful knowledge on the subject as to say, it all means the same thing. If it read "as it is done in the church," it would require it to be observed always in an assembly of the church. But to say it is done by the church does not require that it should be done in an assembly of the church. There is a good deal of difference between something that is to be done by the church and something that is to be done in the church. And that is the reason the proposition is worded that way. He wants to know how we observe the salutation. Let me explain it. Prayer is a command which must be observed, but it does not say you are to pray in the church all the time; but prayer is a command to be observed in the church, and you may observe it in the church in an assembly or when alone, but it must be done by the Christian, and it is commanded that we should observe it. So singing is commanded; not in the church alone, but to be done by the church. You can sing alone, at home, or in the church. So fasting is commanded. And when you come to this you have a command of the same nature, given in the same way, that it is to be observed by the

church, or by the members of the church. A little further; he wanted to know of me what an ordinance is. I have examined that pretty thoroughly, and I believe Webster gives it about the best that we can get it. It is an observance commanded; something to be observed, founded on command. An observance commanded is an ordinance. He says you must have time and place. I agree that you must. You can not have an ordinance without time and place. It would be strange to have a matter ordained which did not have time or place, something which did not occupy space at all. He wanted to know what an ordinance was. It is easy to tell. But there is a difference between a church ordinance and simply an ordinance to be observed by the members of the church as members one with another. It is like the matter of prayer and singing, alone or with others.

Now, in connection with this, let us examine the pit he spoke of. You know that this forenoon, and for a day and a half, we have had up the discussion of an ordinance to be observed *in* the church. That was *in* the church, to be observed in an assembly of the church. Here is where he wanted to dig the pit for me. All the ordinances that stand as church ordinances are to be observed in the assembly of the church; as I told you, they are founded on the precept and example of Christ. But here is another class of ordinances, singing, prayer, etc., long before Christ came. They were commanded and taught under the Mosaic law, and were never repealed. They are not ordinances confined to the church assembly. Now we have another one here, the salutation of the holy kiss, an ordinance like singing and prayer. But I never said that this ordinance was designed as a church ordinance simply, but an ordinance enjoined on every individual of the church, to be obeyed by them in or out of the church wherever occasion would require and circumstances permit. I do not say they were all founded on the example of Christ. But the church ordinances to be observed when they were assembled together—as at the communion—that, I said, was founded on the example of Christ. That is the nature and character of the ordinance we were discussing yesterday. This afternoon we have another one, of a different character. And when we come to look at the difference between the two, where is the pit into which he thinks he has got me? It is nowhere, except in his own imagination. This is an ordinance

to be observed like singing and prayer. Suppose I say that singing is an ordinance. The Elder says, "I have got a pit for you, because I will prove that singing was long before Christ set it up by precept and example." Suppose I say that prayer is an ordinance commanded. He says, "I have a pit for you, because you said this morning that all the ordinances were founded on the precept and example of Christ; and prayer was known long before Christ." The logician will see that there is a great disturbance over a small matter, which is not justified in the eyes of a man who is looking with sound logic at the points at issue.

There is another place where he twisted what I said all out of shape, and spoiled it terribly. But he could not spoil it the way I said it. But he could twist it a little until he could spoil it. I said that we, as a church, accept all that the Father, and the Son, and the Holy Spirit have said *to us*. That is what I said. Yet he gets up and changes it a little—just strikes out "*to us*"—and then says that we agreed to accept all that the Father, Son, and Holy Spirit have said. He spreads out with his big affirmations and strong gestures, and tries to make a great point. But on whom? Not on me. I said that we do accept all that the Father, Son, and Holy Spirit said to us. I say it again. That is our faith, the rock upon which we stand, and build our hopes for time and its blessings, eternity and its happiness. My opponent did the same thing, misrepresenting me again, the very next point he made. You know I told you, as plainly as I could tell you anything, that all the *commands* which God had given in the Gospel, by the Holy Spirit, had a spiritual design and meaning in *them*, and the form was but a manifestation of the truth, that the Spirit presented, authorized and gave the command for our observance, and that there was a spiritual meaning represented or manifested in every *command*, and repeated it, and made an argument of it. What did he do with it? "A spiritual meaning in all they *said*!" That is the way he twisted it. Twisting it just a little, what a difference it does make! In all the commands they gave there was a spiritual meaning, not in all they said. He can evade that well enough, but if he undertakes to evade the other he will have a hard battle. He will have to meet God and fight him. Did you notice that he undertook to show that the salutation of the holy kiss was an ancient custom? And he now sets aside the command because it

was an old custom. He sets it aside, and then what does he do? He comes up and says that "we have a custom of shaking hands instead of it, and it is a holy shaking of hands." Think where he stands. I have shown this positive command of the Holy Spirit, repeated five times, enjoining the salutation of the holy kiss. And he comes up and, by the wave of his hand, sets it aside, and says that shaking hands is the custom now, and therefore "we have a holy shaking of hands." What are you going to conclude will be next? If the custom changes he will change it to another holy something. He says "a holy shaking of hands." What authority does he assume for taking away the things which the Holy Spirit commanded in the church and called holy—for him to tear them down and take them away, and set up something popular and customary? And he will call it "*holy*" and say "we have a holy shaking of hands" as a substitute for the command of God for the holy salutation. A long time ago the Pope claimed authority to change the ordinance somewhat and retain the substance; and you have a manifestation of it here in my opponent's argument. He has got a little ahead of the Pope. [Laughter.] I do not aim to make you laugh, but to make you think. I aim to make you see where he stands, after preaching all over the country that he is building on the Word of God, and wanting all of us to unite with him on the Gospel, and then comes up with all the authority of the Pope and takes away the positive command and example of inspired men, and substitutes his own popular custom of shaking hands. He said the old Passover had time and place. I guess I can find that the salutation of the holy kiss had a time and place. Acts 20. The apostle, as he was on his way to Jerusalem, sent for the elders of the church of Ephesus to meet him on the sea shore, and there he talked to them a long time; and when they bade him farewell they fell on his neck and kissed him. I suppose that took time and was at a place. He says he wants to know what Annual Meeting will do with this kiss. I suppose they can not do any worse than he has done. I hope they will never make an attempt to do anything with it. He takes it and throws it away entirely, and substitutes something else. He need not ask what others do when he assumes authority to do that much. Our Annual Meeting never did anything of that kind. It only takes the commands of the Gospel as they are written, and

tries to keep them and perpetuate them in the church, until the apostles and the Lord Jesus Christ, who gave them, shall come again, to wind up the probationary kingdom of the Lord Jesus Christ. He says, Why limit it to the brethren? Why not salute sisters too, for the Scriptures say they are all one in Christ? The Apostle Paul commanded it four times; the Apostle Peter, once. The Apostle Paul not only commanded it, but he observed it. He gave his own example, and in that example he positively points out the fact that he met the elders of the church of Ephesus, and there they saluted one another as he had commanded; and here we have the example of the brethren saluting the brethren. The apostle who gave the command gave the example of the brethren saluting one another, and not the brethren saluting the sisters. He wanted to know, if two neighbors met and quarrelled about a horse-trade, whether they should salute one another with a holy kiss. A strange question to bring up in his argument against the holy kiss, because two neighbors quarrelled about a horse-trade. What would you do with the communion? Will you let them commune while they are quarrelling over a horse-trade? Why could not he bring up that against anything else in the Bible? Why bring up such things and call them arguments? The Gospel gives us, the Lord Jesus Christ gives us, just the way to do to settle troubles. They can go according to the teachings of the Lord Jesus Christ in the eighteenth chapter of Matthew and settle their troubles, and then they can salute one another according to the commands of the Gospel. But I am not getting along with my argument as fast as I would like. There are a few things I wish to refer to, but I will take them up in the morning.

Our fourth argument is drawn from the fact that the holy kiss is commanded to the saints alone. That is the same argument we had up this forenoon on the subject of feet-washing, and the same point we make in reference to all the ordinances in the church and all the ordinances of the Gospel enjoined upon Christians, that it is enjoined and commanded to be observed by the saints. This argument is based on the proposition that all that God enjoins, commands and delivers over to his children, that they shall observe among one another, has the authority and nature of an ordinance, a law, a command, or rule, that is to be observed among them, as Paul gives it in his letter to the Thessalonians, where he

says, "Greet all the brethren with a holy kiss." Then he goes on to say, "I charge you by the Lord, that this epistle be read unto all the holy brethren." Look at the position the apostle takes, that there is a holy kiss enjoined, and this holy kiss is enjoined on a holy people. And when we come to take the meaning and use the apostle would make, it would be to tell these people that they are a holy people, separated from the world, and they must not allow the customs of the world, the things which are popular in the world, to rule and control them. But ye are a holy people, dedicated to God,—not to ancient custom, not to worldly customs, ancient or modern; but a holy people in God's sight, dedicated to him, and his holy commands are given to you. And now we have this epistle containing this holy command, which he says is to be read to all the holy brethren. Are they holy brethren when they will come up and change the command of the Holy Spirit and set it aside, though it be repeated five times, and put in its stead a modern custom, and call that modern custom holy? Paul wants it read to the brethren, that you are holy brethren, and you ought not to do that; you should not take away the positive commands of God's Word to his holy people and substitute a worldly custom in its stead. We are afraid to-day that the religious world has suffered too much upon that ground, that the customs of the world have been setting aside the commandments of God from the beginning down. The Savior found it when he came into the world. He charged upon the Jews that they had made void the law of God by the commandments of men; that they had taken the commandments of God away and set up in their stead the traditions of men. Here you have my friend trying to do that very thing. He has taken a more sacred thing out of the Word of God than the law ever was. He has taken hold of the words of the Holy Spirit itself, and taken them away, and substituted in their place a worldly custom, a custom that has grown popular and common, and applied to that the word "holy," which the Spirit never applied. If men may take this much authority, if they may go thus far, where will they stop? I am here in Missouri to-day on that account. I am here, though in weakness of mind and body, yet I am here to defend, as long as I live, what God has taught in the Gospel against any change, against any setting aside or substituting of any other in the place of God's commands.

Our fifth argument is drawn from the example of Paul with the elders of the church at Ephesus. "And when he had thus spoken he knelt down and prayed with them, and he fell on their neck and kissed them." According to Webster, a kiss means to touch with the lips; and you all know that definition is correct. Here where the apostle was on his journey to Jerusalem and met with these brethren and preached to them his last sermon, telling them that they should see his face no more in the flesh, telling them that this was a long farewell, and that he was never to meet them until at the judgment of God when the books are opened and the dead are judged out of the things written in the Book, they could well remember that he taught them to salute one another with a holy kiss. They could well feel in their hearts the power of that love more than the world could know. There were strong men weeping like children; strong men weeping, not in grief without hope, but at the thought of what was before them, at the thought of their religion, at the thought of their doctrine, their faith, their practice, at the thought of all that in which their lives were engaged. Now they were to bid each other farewell. And, remembering that it has been taught again and again by the apostles to salute one another, they bid each other farewell, and salute one another with a holy kiss, because it is a manifestation of holy love. Did not the manifestation of a holy kiss show forth a love more than this world knew? The point we make is, we build on the example of this holy man. We know that he was led by the Spirit of God when he preached it. He was led by that Spirit when he observed it. And now we build upon his practice. We build upon his example. And we say, when my friend comes up with the mere pretense of getting the holy kiss held up in disrepute, by saying that we must salute the sisters as well as the brethren, when we have the command of the inspired apostle and the example of the inspired men how to observe it, the question is, Shall I follow Paul? Shall we follow the command and example of this inspired apostle, or follow the man that comes up and, to use his own expression, swoops down upon a command of God, given by the Spirit five times, and takes it away, and then swoops down again and sets up in its stead a command, and calls it a holy shaking of hands?

DANIEL SOMMER'S SECOND REPLY.

Gentlemen Moderators, Ladies and Gentlemen:—I was not surprised that my opponent said I was out of humor and used severity. I was not surprised at that at all, in view of all that he has said in the past. I was not surprised that he should try to find at last where I did some twisting. I have convicted him of so much misrepresentation in this debate, that now he undertakes to turn it over on me and say that I am endeavoring to do something of the kind. Now, there is a question of memory between us. And as there was an appeal made to the Reporter on a former occasion to read what was said, so now I appeal to him as we shall have to do in this instance to determine the question. That point is this. I made the declaration that my opponent had said that he took all that the Father, Son and Holy Spirit had said as equally binding on us. That is the way I jotted it down at the time. He said that in his former speech. He said that in the early part of his former speech, as I jotted it down. I am certain that he used the words "binding upon us." That is the way I recollect it, that those things, whether spoken by the Holy Spirit after Pentecost or before—it made no difference—he would take them all. He said that he would take all that the Father, Son and Spirit had said "as equally binding on us." He charges me with something there that I disclaim, and I appeal to know from the Reporter just what was said. Can the Reporter refer to Elder Miller's first speech? (The passage referred to was subsequently read by the Reporter and is found in my next speech.) I know that I am not infallible in taking notes, and I do not suppose any man is, but at the same time my ear caught those words and that was the reason why I wrote them down so carefully.

I will begin the review of the Elder's second speech. I wanted him to tell *how*, and he referred to the fact that I demanded of him just *how* they proceeded and *how* the holy kiss, as it is called, is carried on, *how* it is practiced in the German Baptist Church. He referred to that and then passed away without informing us. I call his attention again to that. I want to know to *what extent* and *when* and *where*. He said I read the proposition wrong and tried to make capital out of that. He has made various mistakes and I never corrected him. He has committed no offense against

me in interrupting and allowing me to make corrections, but I never noticed this was just in this shape *in* the church, and *by* the church. *In* the church was the former proposition of feet-washing, and this *by* the church. And I say now when you come to consider that the church consists of the living men and women, it is about as the difference between tweedle-dee and tweedle-dum, because I would never have the idea of confining him to what is done in the church, that it should not be done by the church outside of the public congregation. And if because his people wash feet in the public assembly, if they therefore refused to do an act of charity or benevolence outside, they are just that much the worse off. And if because it is to be done outside whenever they meet, therefore it is not confined to the church when the church is wherever the people are, assembled or unassembled, that is something I do not comprehend. The church of God is wherever the people are in an assembly or unassembled capacity—gathered together or scattered abroad, there the church of God exists. And it was a discrimination without a difference so far as we are concerned; because if it had been *by* the church or *in* the church in both instances we would not have made any specific argument about *in the meeting-house*. We understand that, and are not following the modern custom of calling the church the meeting-house.

He tells us what Webster says about an ordinance with everything before him with reference to common use and custom, for *use* makes the dictionary. Why didn't he go to the Bible, the Gospel, and get, if not a definition, at least an illustration of an ordinance? We do not need to have a Webster. We can allow the Bible to be its own interpreter, and give its own illustration of an ordinance, and we have appealed to the Old Testament, and we have appealed to the New, and given you what an ordinance is. Webster's definition is defective, as it restricts the definition of an ordinance which we are talking about. We are not speaking of men's ordinances in a general sense, but the institutions which according to the Old Testament have a Godward bearing. Good works have a manward bearing. Webster is not in place. Let my opponent appeal to the prophets and apostles, the lawgiver Moses and the Lord Jesus Christ—the Great Lawgiver of the New Testament—speaking by all authority in heaven and earth. The question arises, Can not we learn what pertains to faith and

salvation without appealing to uninspired men all the way through? Have we got to have a cart-load of old books to inform us of that which is so plain that wayfaring men though fools shall not err therein? And yet, if I were disposed to criticise the gentleman in his use of the English and his pronunciation of the names of some books he has there, I could show that he has a show of learning without having learning in reality. But we will pass over that in charity.

Now, I said time, place, character—well, there were four items I mentioned with reference to an ordinance—time, place, manner and character. The character or quality of the thing has to be specified, also the time and the manner of observing it as an ordinance. Taking hold of the question of *place* the Elder began to play after this manner: “Why, of course it had to have a place because we could not attend to something without a place.” I mean a *location*, sir. *Where* was it to be attended to? *In what place* in the universe? I refer to *location in the immensity of space*. As we are earthly beings, and not beings of the upper regions of the atmosphere, I mean *location here on earth*. Now, we want to know *when* and *where* this ordinance(?) called the kiss is to be practiced? *When* and *where*, if it is an ordinance? Now, as an expression we are not discussing it. As an expression of love we are not discussing it. As an expression of love between man and man and woman and woman we are not discussing it. We are discussing it as an ordinance—as an ordinance—as an ordinance, with reference to which character, manner, time and place are to be specified. He is intimating that I am setting it aside, turning it away with a sweep of the hand, and casting aside this holy commandment of the holy kiss. I am doing nothing of the kind. I am discussing it as an ordinance. My denial is of the proposition, that it is an ordinance to be observed by the church. *It is not an ordinance*. I am not denying that it ought to be observed or should be observed, for among my own brethren to an extent it is observed, but not in this formal and ostentatious and showy manner. It is not observed as an ordinance among us, because we do not believe it was ever instituted as an ordinance. But the proposition is that it is to be observed as an ordinance, and that is what we are discussing. He has to show it is an ordinance. He has to show it has a Godward bearing primarily.

Such it must have, if it is an ordinance. He must show the time, place, circumstance and so forth under which it is to be observed.

Now on that question, there is one of the nice "little maneuvers," as Alexander Campbell said of N. L. Rice when he caught him just as plainly and clearly as a man ever was caught in his debate with him on a certain point. Rice made one of those—what Alexander Campbell called—one of those little maneuvers, whereby he endeavored to escape the force of being caught. We are told that feet-washing was an ordinance to be observed in the church, and his affirmation was that Christ gave all the commands or all the ordinances which were to be observed *in* the church. But he did not say that Christ gave all the ordinances that were to be observed *by* the church. *In* and *by*. *In* and *by* then is the difference. That reminds me of the argument of the Pedobaptists. We read in Rom. 6: 4, "Buried with him by baptism." They tell us, That means *by means of*, or *by the instrumentality of*. "Alexander the Great," they say, "was buried by his generals. Not under his generals. It is the means or instrumentality." The Lord saw just what that quibble would come to and caused Paul to write in Col. 2: 12, "Buried with him in baptism." You see the argument is on the difference between *in* and *by*. Christ gave all the ordinances to be observed *by* the church, but not all the ordinances to be observed *in* the church. Let us see. Prayer was mentioned. Is not that to be observed *in* the church and *by* the church? When *in* the church is it not *by* the church, whether scattered abroad or gathered together? Every believer on the Lord Jesus Christ constitutes one of the component parts of the body of Christ, and whatever is done, is done in the church or by the church, though not in an assembled capacity. Now, here we are treated to a little dissertation on *in* and *by*. There is going to be an attempt to escape from that which was just as clearly as possible a fastening upon this man that he had dug a pit for himself; and he escapes by a little matter of difference, about as much as the difference between tweedle-dee and tweedle-dum, the discrimination between *in* and *by*. Now, DOES HIS CAUSE DEPEND ON SOMETHING LIKE THAT? Formerly it was what *Christ had given*, what *Christ had given*, what *Christ had given*—all the way through it was WHAT CHRIST HAD GIVEN. It was because CHRIST had given it. It was not an old custom because CHRIST had given feet-wash-

ing. Now, we find the kiss is an old custom—an ancient custom. There was the kiss of love and the kiss of hypocrisy; and it is an old custom, and the apostle takes hold of the kiss, and does not enjoin anything new. The argument this morning was, that it was *something new—something new—something new—something new*. There is not anything *new* about it except the *holy* feature. He takes the old custom and applies the word “holy” to it and says, “Greet ye one another with an holy kiss.” Now, I do not deny it is there. We read it and set it forth and talk about it. I do not know how frequently I have talked about it. I will tell you what I said then. It was not only the custom of the country, but it was used by reason of the days of persecution. Men kissed men, and they kissed them with an earnestness and affection that they can not now, even in the German Baptist Church. But let the days of persecution arise, and men will kiss men regardless of custom. And now when men meet in distress they will kiss one another, and have no trouble on the mustache question. A brother told me, “I went to a certain brother’s house when he was in distress at a certain time, and as soon as I had taken him by the hand and began to talk with him, he threw his arms about me and kissed me.” I do not know how many I have kissed. I read in the history of Elder John Smith that when he and Jacob Breath met the first time, they embraced each other, and did so ever afterwards. There was no force work about it. There was no special ordinance about it, but they kissed each other because of their affection. And let persecution come again like the days of distress in primitive times, such as we read about in the seventh chapter of First Corinthians, where Paul was giving regulations concerning the marriage relation, the twenty-fourth verse and onward: “Brethren, let every man, wherein he is called, therein abide with God. Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that obtained mercy of the Lord to be faithful. I supposed therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed.” And so he gives information in regard to that “present distress.”

My opponent brought up the case of Paul when Paul was going to leave the brethren, knowing, according to the teachings of the Holy Spirit, that he should see their faces no more in the flesh.

And there he gave them an example. I have no doubt that if I were about to leave my brethren in Missouri, and if I knew, as Paul did, that I should never see their faces again, that they would fall upon my neck as the brethren did on Paul's, and we would part as the apostles did in that respect. But as for an ordinance in the church, that is what I deny. An ordinance to be practiced by the church. That is what I deny, and that is what my opponent is called on to prove, and that is what he never can prove, that it has a Godward bearing, as all the ordinances of the Scripture have as acts of worship. I know that Peter calls on the brethren to submit to all the ordinances *of men* for the Lord's sake. But those are not ordinances of worship, and it was on that idea that Webster gave his definition, that anything that was commanded was an ordinance of worship. It is an ordinance of worship here we are talking about. And an ordinance has a Godward bearing, which is the discrimination between a good work and an ordinance. It may be an expression of love between man and man or between woman and woman, but I can not get my opponent to touch it. He has left it alone as far as possible; or if he has touched it, he has passed on and touched it very slightly, as he has done before on former occasions.

He is talking about my twisting. It has occurred to my mind with reference to him that I might apply to him the story about a man who was a turner. And he had a sign up over his shop door, "All kinds of turning and twisting done here." He is the last man to say anything about that, a man whom I have convicted time and again making so many mistakes: for instance when he said the bread and wine was a new thing and I read the Word of God that it was not. After all this it is with ill grace that he undertakes to charge on me anything of that kind. This is the explanation of that concerning which we have the controversy, and which is to be read to us by the Reporter to-morrow, that he said we as a church say that we accept all that the Father, Son and Holy Spirit have said to us. If he had stood by that all the way through, we would have ended our controversy last week and he and I would have gone home. That is what I have been contending for. And in trying to get away from his mistake yonder, as we shall see, he has confessed all that I have argued for, all that the Father, Son and Holy Spirit have said to us. Where do we

stand? Gentile believers under the fullness of the Gospel dispensation. We are not apostles. We do not live under Christ's personal ministry. We do not live on the other side of Christ's death, burial, resurrection and ascension to heaven, and being seated on his throne of glory. But we live on this side of all those grand events. And if he had made that confession in the first place, he and I could have shaken hands over the balance and have gone home. We would not have had this long controversy in which we are wearying the patience of the people and spending time to little purpose. He said, "We as a church accepted all that the Father, Son and Holy Spirit have said to us; and I say it again. That is our faith, and the rock on which we build." I can say, in behalf of my brethren, that is OUR FAITH and the ROCK WHEREON WE BUILD. But what Christ said before he died and was buried and rose again, what he said to the Jews and to his disciples under the Jewish dispensation while the law was still in force, before he died and had been buried and rose again and gave the great commission and ascended to heaven—that is the teaching concerning which we are contending and about which we have had so much controversy and on which so much hinges.

Now, I want to know if he is going to say that I twist that. I marked down his words, and here they are as plain as possible. In trying to get away from the other he has come over and confessed that which embraces our principles. And so far as the remaining propositions are concerned, we might as well give up the whole business. I can say plainly, what the Father, Son and Holy Spirit have said *to us*, that is our faith and the rock on which we build. But what the Father, Son and Holy Spirit said back yonder to the Jews and to the disciples before Christ had died and before the Spirit was given, which in the meantime was little understood by even one of his disciples—we say, my hearers, that is not applicable to us. That is what we have been contending for all the time, and now he has finally confessed it.

Here is another point. He said, "I think the same thing in relation to twisting with reference to another matter. He said I told you that all the commands of the Gospel have a spiritual meaning. I do not say that." Well, now, the inquiry arises, When they gave commands did n't they say something? And the illustration that I gave might give rise to the inquiry, if that was

not a command—to clothe the naked and feed the hungry? Was it not a command in the case of James right there? He knows it is one of the commands of the Gospel. He knows it falls under the general head of, “Do good to all men, but especially them that are of the household of faith.” He understands that is one command of the Gospel. The inquiry arises wherein comes the difference. I gave an illustration. No twisting here. Even if the command was not mentioned in that connection, it was a *command*. I have not transgressed the laws of fair dealing and courtesy for a moment. The charge of twisting falls dead, so far as I am concerned, and the allegation being incorrect it reverts back upon him. He charges me with saying the salutation of the holy kiss was an old custom. He says I did away with it by the wave of my hand, and that as times change we change. That is true. It was an old custom found away back in the Old Testament. We find it mentioned in the New. We find it mentioned in the case of the prodigal son. The salutation was not a new something. The allegation this morning was based upon a new something—*on a new something*—*on a new something*. But here is the *old custom*; only the word “holy” has been added to it, and now he calls it AN ORDINANCE, while it is not spoken of as having the characteristics of an ordinance. Such being the case, look at the proposition, and what is the inevitable conclusion? He affirms the Scriptures teach the salutation of the holy kiss as an ordinance to be observed as it is done by the German Baptist or Brethren Church. Thus far the proposition has failed—**FAILED SIGNALLY**. He made mention of the yearly meeting to which I referred, what they there do. My reference is this. I know my memory is not infallible, but it has served me well in this debate. It is this, that Paul in talking about the holy kiss in what is said in the New Testament about it, said nothing about difficulty on the question of the mustache business as we find now it is presented to the yearly meeting. A document was read at their last yearly meeting where the inquiry was sent in whether the brethren were under obligations to kiss a brother who let his mustache grow and would n’t keep it trimmed. We mean the apostles had no difficulty on the mustache business. And if they kiss now as then, why should they have any trouble about the mustache business now?

“Our Annual Meeting,” he says, “only takes the command-

ments of God and the apostles." I would like to have that in a proposition, and let me take the negative of it. From those Annual Meetings there come recommendations that are mandatory—that have the force of commands. And they have requirements in them which are not mentioned in this Book. They impose rules and regulations there which are not mentioned in this Book. There are questions discussed there which are not mentioned in this Book. They discussed the mustache question there, and that is not mentioned in this Book. And they discussed that other question concerning which he was so sensitive when I mentioned it, and that is not mentioned in this Book.

His fourth argument, he says, is drawn from the fact "it was commanded to the saints alone." I make the same point concerning all the ordinances to be observed, and then he says "in the church." In another place here, while talking on the subject, he forgot himself and said "in the church." And thus notwithstanding the careful wording of his proposition here as a logician, when he comes to express himself he forgets himself and uses the very something which he charged on me as error when I read the proposition. It has been said that a man who is guilty of murder may deny it publicly and may deny it privately, may deny it at all times when he is awake, and deny it under all circumstances when he has the right use of his mind. But go into his room and sit by his couch and listen while he sleeps, and you will hear him as he rolls and tosses in his dreams going through the sins of the past. And you will hear him in those dreams making a confession of the crime he has committed. Just so a man may deny and may be nice in his so-called logical arrangement, and may have his arguments fixed up nicely. But watch him and see how he gets along when he is not on his guard especially. And then you will hear him confess the same thing which he denies when on his guard. Twice in the last address he confessed about "in the church" what he denied awhile ago about "in the church" with reference to this very matter. In denying on the former proposition he said feet-washing was a new thing, and for that reason should be observed by the authority of Christ. Now we have the case of an old custom, and it was the custom of the world, both good and bad, before the Savior came into the world. And now the question of custom has no influence on him at all, although he must confess it

was an old custom. It has no influence or weight with him whatever, and he would like to have this regarded as a new something which was not previously practiced. Mind, I do not say he said it was a new thing, but rather that the fact of its existence previously has no weight with him.

ROBERT H. MILLER'S THIRD ADDRESS.

Brethren Moderators and Christian Friends:—I arise before you this morning feeling thankful to God for his blessings upon us and for the privilege of meeting you again to continue the investigation of the truth, as we believe it is, in God's Word. In the beginning of our remarks we will refer to some things said by the Elder. In our notes the first thing was his appeal to the Reporter upon a point of difference as to what our position was, as to what I said about our position in reference to the teaching of the Father, and of the Son, and of the Holy Spirit. And when he referred to the Reporter, the Reporter gave the position that we occupy clear and plain, and that we want you to understand; and for that reason we give it again; for it is the matter at issue during all this discussion. We accept the teaching of the Father, and of the Son, and of the Holy Spirit, as divine authority, without regard to the day of Pentecost. We take all the teachings of the Father, and of the Son before Pentecost and apply them to the Jews, to the disciples, and to us. All the teachings of Christ we accept as authority. That we do without any regard to Pentecost. My friend takes it upon the principle that McGarvey asserts, because I asked him in this discussion, upon the principle that it is explicitly extended to us after Pentecost. That makes the issue, and we want that issue kept before your minds.

The next thing we notice in his remarks is rather a small matter within itself, but it speaks a good deal by implication. He said he did not notice until the discussion commenced the difference between the two propositions, of feet-washing and the holy kiss; that feet-washing read "in the church," and the holy kiss read "by the church." He said he did not notice the difference. I would simply remark that if, after having had that proposition for several months and having printed it in his own paper, he did not notice the difference, he ought not to be ridiculing me very much because I use some words that do not just suit him, do not

pronounce some words just to suit him. Some of them we will probably notice. Now he says there is no difference between the words *by* and *in*, and quotes Scripture to prove it. Did you notice that? He needs to be watched all the time. To think that he quoted Colossians, "buried with him in baptism," and then he quoted Romans 6, "buried with him by baptism," and he thought he had strong proof! But did you ever notice that he cut the sentence in Romans right in two in the middle? He thought he had a wonderful proof and made a great ado over it. Let us read it once: "We are buried with him by baptism into death." He cut off one-half of the sentence, to get something to prove his point. You can not rely safely upon such reasoning and such arguments, or such testimony. He made that impression upon you. But now, when you get it, you can see that his witness proves more for me. In fact, it proves precisely what I said. In Romans it is by baptism that you are buried into death, or you are buried by baptism into death. And also in Colossians it is buried in baptism. And what does Webster say? Webster says *in* means inside or within anything, and that *by* means the origin of a thing; as, for instance, in literature we say that this book is written by this author; that the first Life of Washington was written by Weems. There it does not mean in, but Webster says it means the origin or authority. When it says buried by baptism into death, it means the baptism is in that case an instrument of burying into death. But we have not the time to spend on these little things. We say little things because they are not the great point before us. There is not a learned man in the world that comes up and says *in* and *by* mean the same thing. Why does he repeat it, without going to a lexicon, or dictionary, or scholar? It is simply because he did not come here prepared to prove anything. No old musty books, no knowledge or wisdom of the ancients, will suit him. He simply gives his assertions; or, as evidence, he cuts a sentence in two in the middle.

The next thing he does is to ask for a time and place for an ordinance. He comes up here and says that I affirm that the salutation of the holy kiss is an ordinance. He says that it is not, and that I must find the time and place for it. Why does he not bring up some author or some proof? But remember that when I make an affirmative, and affirm it to be an ordinance, I have a

right to define it and appeal for every word found in the proposition to literary authority, and Webster is as high authority as any. Suppose we take Webster, and give you the highest authority there is in the English Language. Webster gives two or three definitions of the word, but he gives one as an ecclesiastical definition. That is the definition in the Bible. "An established rite or ceremony." A rite or ceremony established is an ordinance. He gives some literary definitions, and the first one is, "an ordaining or establishing by authority, appointment." He gives another definition of the word, "a rule established by authority, a permanent rule of action, a statute, law, edict, decree, rescript." We think that is enough to satisfy you of what we affirm, that the salutation of the holy kiss is an ordinance. And we go to the highest authority in our language to get the meaning of ordinance, and that is, "an established rite or ceremony." That is the ecclesiastical definition. Then we have gone to the apostles, and shown that they repeatedly, in the imperative mood, commanded it. Will not that establish it? No, sir, not with him. Then we go and show you that not only did the apostles repeatedly command it in the imperative mood, but they actually observed it. Will that establish it? Not with him. But, in the name of reason, what can establish a rite or ceremony in God's Word more than a positive command and a positive example of obedience by inspired men? My opponent says he wants the time and place. Have n't I repeatedly told you we accept it as an ordinance, the same as we do the established ordinance of prayer, or of singing, or of anything else that is in the Gospel to be done by the church? And we make a difference between the ordinances that are founded upon the precept and example of the Lord Jesus, and to be observed in the church in their assembled capacity, and those that may be observed either when they are assembled or when they are separated. We think the matter is clear, but he wants us to tell how we observe it. I do not know but that I had better go and read from Webster again. The Elder does not like authority. He would rather we would just take his word for it, I suppose. We will see what Webster says a kiss is. He says, "To salute with the lips, as, Kiss and make friends." Then he gives kiss as a noun: "A salute made by touching with the lips pressed closely together and suddenly parting them; a smack; a buss." That is

the definition Webster gives. Now, if he was not in the habit of dwelling on mere quibbles upon the subject, I would not be under the necessity of reading these authorities, for I only read them to prove what every little boy or girl knows, if he wants to know just how you do that. Now I do not know but it would be best for us to tell him just how, very explicitly, out of some of these musty books, and we will do that directly. But we want to make another point in regard to what he said in his speech, and that is that he said the salutation of the holy kiss was an old custom. And, because it was an old custom, they did it in that time. And after a while it became such an old custom that he wanted to get it out of the way and get a new one. And so he took it out of the way, and substituted in the place of it a holy shaking of the hands. Now I want you to see at once what there is in it. Here is a positive command given in the strongest terms, and he, as we told you yesterday, assumes the authority to take away that which God has put in the church and called holy, because, he says, it was an old custom, though it never was commanded before, though it was never an established practice in any organization before, but because it was an old custom he is going to take it away. He is going to do away with what God calls holy. He will throw it away and substitute in its place a salutation called a "holy shaking of hands." I want you to think about it. Did the Pope of Rome, did any Roman council, did any ancient council in the Roman Church at any time ever go further? Did you ever in your life hear a man say that he had authority to take away that which God had put in the church and called holy? I think not. But I ask him again, Where does he find the authority? He claims to build on the Word of God, and we want to know what word it is that gives him, or any Pope, or any council, or any mortal on earth, the right to take away one thing out of the Gospel which the Spirit has put in it, and substitute another in its place, and then claim that he is following the apostles.

But now another thought. When we were discussing foot-washing he would not take that, because it was before Pentecost. I told him that I did not care whether it was before or after. It was found in the Gospel. Now, when I find this after Pentecost, he says he has all the authority to take it out and put in its place a holy shaking of hands. Suppose he could do that with this com-

mand, and when we come up with the Scripture which says you shall not wear gold, and pearls, and costly array, if he has authority to take that out, he can take this out. And then he can put on the gold. If a man has authority to take out this positive command and example of an inspired apostle and substitute a holy shaking of hands, can he not take out the command that you shall not wear gold and put in its stead wearing of gold? Will you take such arguments and doctrine? If he has no right to touch one of God's commands, he has no right to touch another. He has no right to touch any of them. When he proposes to unite on the Gospel, and build upon the truth, he will not take that which is before Pentecost, and he will not take that which is after Pentecost, unless it suits him. He says he is not denying that the apostles taught the holy kiss. He says, "We observe that sometimes." Do you not see where the point is? The point is, that they take the positive command of God, the positive precept and example of the apostles, and hold it up, and he says, "We obey it sometimes;" and when it commands that you shall not wear gold, he holds that up and says, "We obey it sometimes." I hold up the communion before you, and he says they obey it sometimes. I knew a man well who lived in my opponent's church for thirteen years, and he told me that he never communed in all that time, because he was not just satisfied. What, then, has my friend got of the Gospel that he enforces or enjoins or makes essential to fellowship in his church? Baptism. He has that, and makes it essential. But do not I know that he does not make even taking the communion essential? They do not enjoin on their members to come up regularly, or yearly, or every two years, or three years. They do not have it an established rule, but he turns with a slur upon our Annual Council. What wrong has it done? It says our members shall not only observe the salutation of the holy kiss, but they shall observe the communion; and if they fail to come up to the communion, the rule is that they shall be visited, and the church shall know why it is, and if there is a difficulty, settle it; and if it can not get them to the communion they shall be expelled finally, because they will not obey God's Word. We refer to this because he said "sometimes." There is nothing of that "sometimes" with us. What does it do for a church? That is just what makes this discussion, the "sometimes" in regard to the holy kiss;

the "sometimes" in regard to all the balance of the Gospel after Pentecost, and rejecting all that is not explicitly extended over. He said "sometimes" regarding the salutation of the holy kiss. What does he mean? He means to make it an old custom and let it die out, let it go, because it is only "sometimes." He said that they obeyed it "sometimes," and then went on to say that if we had a persecution like they had, we would obey it again. He said that if his brethren thought they would never see him again, such a case as there was with Paul, they would salute him with a kiss. That stands on a grand principle, that we may obey if we think we are going to die soon, and never meet again. We may obey this command when we find there is persecution around us, and death staring us in the face! You see the difference between us. We say that that which you obey when persecution is nigh, and you are threatened with death, we will obey all the time. If it is good for us then, it is just as good for us now. He spoke of our Annual Meeting in rather a derisive manner, which I did not like. He said it enjoins things which are not in the Bible, that are not in the Gospel. I do not want to say anything in regard to that very particularly, only that we have a church which is known by you, and we have an Annual Meeting, and it is for the purpose of seeing that all the ordinances and commands of God are carried out according to his Word, to make our brethren and sisters faithful servants of God. And they are in this community. They obey not only all that the Gospel requires, but in honesty, industry, humility, and kindness they will compare well with any other people in the world. Are they not equally faithful with any other people you can find to-day in obedience to God's Word? What has made this condition? It is our doctrine and teaching. It is our form of government, to have the brethren and sisters obey all the commands of God.

We want to show you now, and we will read from page 331 of Robinson, a Baptist historian, something on this subject, about which there has been a good deal said. Speaking of baptism and those things that were sometimes connected with it, he says this:

The washing of feet is in the Greek, the Roman and some Protestant churches. The ancient baptismal kiss went along with Easter Sunday, and the Greek Church and some Protestant churches continued it, not at baptism, but the Greeks at Easter, and the Protestants at the Lord's Supper.

I will now read some more from Bingham. I read it for the purpose of showing you that not only the apostles in their day practiced it, but that they had not taken it away in the day of Justin Martyr, who was born about the time the last apostle died, and who wrote about forty years after the death of the last apostle. At that time the holy kiss had not been done away with and a holy shaking of hands substituted in the place of it. Page 770:

For Justin Martyr, describing the Christian rites and mysteries, says, And as soon as the common prayers were ended, and they had saluted one another with a kiss, bread and wine and water was brought to the president; who, receiving them, gave praise and glory to the Father of all things by the Son and Holy Spirit.

He goes on to tell further about the communion. Here is a man that was born right at the close of the apostles' life, a man whose teacher and baptizer was a companion of the apostles. And he tells us that it was in his day an established practice and custom among them. When it goes back that far, to these men using the Greek Language and worshiping in the very churches where the apostles themselves had stood,—if they had the holy kiss and kept it, and told what their custom was, told what the established rite in their day was,—we have no right to tear it down and substitute another. But we are not done yet.

I will read from another author, Chrysostom, as found on page 765 of Bingham:

He says, they used it in all their offices; when they first came into the church; when they preached; when they gave the benediction; when they commanded the people to salute one another with the kiss of peace, when the sacrifice was offered; and at other times in the communion service.

Now there are many more histories which might be read upon it, but I will refer to only one other instance, which happened in that early day. It is rather a remarkable one. It was where they were burning at the stake, as Justin Martyr was burned, and here is an account of some Christians, page 768 of Bingham:

And this is as plainly intimated by the ancient writer of the Passion of Felicitas and Perpetua, about Tertullian's time, when he says that Felicitas, Perpetua and Saturus did mutually kiss each other before they suffered, that they might consummate their martyrdom by the solemn rite of peace: alluding to the usual custom of giving the kiss of peace, without distinction, though it was otherwise observed in the Greek Church.

There were three persons burned at the stake on account of their religion, and they saluted each other with a holy kiss before they suffered. You get the idea. Here are three Christians walking out together, and among them is a woman, and they walk out there, and when they come to separate, and each one goes to his own stake to be burned, they saluted one another with a holy kiss before they went. Do you think that I will set their example aside and tear it down and take it away, and substitute shaking of hands? That spirit of wresting the Gospel and setting aside its commands had not grown up in that day. In the latter part of the paragraph which I read we find that they made a distinction in regard to kissing the brethren and sisters. It speaks of "the usual custom of giving the kiss of peace without distinction, though it was otherwise observed in the Greek Church." Here is an intimation that sometimes in the Roman Church it was used indiscriminately, but in the Greek Church it was the custom for the brethren to salute only the brethren. I would like to have time to finish up the reading:

A deacon goes on to proclaim solemn thanks in their assemblies, now that they should salute one another with the holy kiss, and the clergy salute the clergy, and the laymen the laymen, and the women salute one another.

That is read out of the Apostolic Canons.

Now, in conclusion upon this reading, I would remark that Bingham himself, speaking of it, says:

I content myself to say so much as to confirm the observation made by the author of the Constitution, that this was an ancient rite universally observed in the church in one part of the communion service or the other.

I have told you, from the beginning, that my opponent stands with the Catholic Church in breaking down the rites which were established in ancient times, in the primitive and pure age of the church by the authority of inspired men; that he comes now and confesses the very same thing, that he would do away with commands which we find in the New Testament.

DANIEL SOMMER'S THIRD REPLY.

Gentlemen Moderators, Ladies and Gentlemen: — I believe this is the Reporter's statement of what we had the dispute about yesterday evening, and I was expecting that my opponent would

have made considerable reference to this, and capital out of it. I want to mention this as the first point. "And in reference to this proposition we would remark first, that in reference to this discussion there will be a little difference in the character of the issue made probably. We accept it because it is the teaching of the Holy Spirit. We accept the teaching of the Father, Son and the Holy Spirit in all the words they say to the disciples. We accept them as divine authority, and equally binding upon us as the church of God. Though this be spoken by the Holy Spirit after Pentecost, it makes no difference whether it be after or before with us, for we take the teaching of these three divine powers in the Godhead as being equally binding upon God's children." When he came to explain what he meant by "the disciples," which expression I had forgotten or failed to put in, he used this language: "We as a church state that we accept all that the Father and the Son and the Holy Spirit said to us. And I say it again, that is our faith and the rock on which we build." It was at that point that I said that he had given up his position for which he had been previously contending. And I do not believe, friends, that even though he may pursue a course like unto that of which I read some years ago in poetic language, that he will be enabled to make it appear otherwise to the audience. Speaking of a certain something, a writer said:

"It wriggles in and wriggles out,
Leaving the people still in doubt,
Whether the snake that made the track,
Was going south or coming back."

ROBERT H. MILLER.—Can you give us the author?

DANIEL SOMMER.—I can not give you the author of that, but it fits in this case. When he said the disciples, and when he came to explain who the disciples were, he said "us." That is where I accept the point. We accept the teachings of the Father, Son and Holy Spirit as equally binding upon us—the teachings that are addressed to us. That is what I have been contending for all the way through. That is what he has finally stated, and especially in his explanations. In other words, what he has said to us by the Father and Son and Holy Spirit under the Gospel dispensation. That is where the binding part comes in, and not that that is binding which was not said to us under the Gospel dispensation.

I was a little interested in the idea of former statements concerning my being a little out of humor, because I was emphatic. And it was truly refreshing to me this morning to notice the peculiar emphasis which my respondent places upon various terms that he used and positions that he took. And if there were anything like ill-nature or an exhibition of temper in what I previously said, you have had a repetition of it from the old debater this morning, who claims to be undisturbed by anything I can say. And here he comes to you this morning with that peculiar emphasis. I am glad to see it. It prevents me from getting sleepy. I am a little sleepy this morning, or I was, but I got a little more aroused. And now I trust we are going to have from this to the conclusion the most interesting feature of the debate.

He said of me that I did not notice until the discussion commenced the difference between the two propositions, and that I quoted Colossians and Romans to illustrate the difference, and then I cut the sentence in Romans in two. When we are going to use an illustration we do not have to give all the antecedents and consequences. We do not have to go back and give everything that went before and that comes after. I was talking about this: He said I quoted Colossians first, and then Romans. I gave Romans sixth and then came Colossians. And in Romans sixth chapter it says: "Buried with him **BY** baptism." It was with reference to the term that came before baptism that we had the controversy, and we did not have to read all that followed after. And in Col. 2: 12 we have the language: "Buried with him **IN** baptism," and that was sufficient. We did not have to give everything afterwards. And yet he would try to make a point on that. He said I had not given a fair illustration. I endeavored to point out that "by baptism" meant, as some claim, for instance something like this: Alexander the Great was buried by his generals, and consequently "by" meant by means or instrumentality. I said that the Holy Spirit seeing such quibblers would arise put in that language: "Buried with him in baptism" in Col. 2: 12. In this case if a man's cause depends on the difference between **IN** and **BY**, when the two words cover exactly the same territory, why it is a very critical kind of a case or cause that he has to defend. Because the kissing is done in the assembly, and so is the feet-washing, and the kissing is done out of the assembly, and the feet-washing ought to

be done as an act of hospitality, or good works if it is not. You see how that dwindles out and it shows what *logic* will cause a man to do.

Webster's explanation was brought up. We are talking of the Word of God, and it gives its own illustration and which will cover the grounds of definition. Webster is brought up, and he wants to have it that it is always "a touching of the lips." What did the Brother read this morning in the second Psalm? "Kiss the son lest he be angry." I suppose Webster would have it that we are all to touch Jesus Christ with our lips. We turn from this to the eighty-fifth Psalm. My book opens at the place, and I read the tenth verse: "Mercy and truth are met together; righteousness and peace have kissed each other." Righteousness and peace would have to touch each other with their lips according to Webster. What does Webster know about the Bible? Webster gives "baptize" "to sprinkle." He knows it does not mean that. But according to perverted usage it makes the lexicographer give the definitions which are in use, and whether right or wrong according to the origin of the terms in philological matters or religious writings in the Word of God. That is the reason I did not bring Webster here, and have not consulted one since we came here. We appeal to the Bible for illustrations of what Bible terms mean. And thus I went to the Bible for an ordinance and gave its definition. And so far as Webster is concerned, Noah Webster and those who have since been editing his book, they have not been studying their Bibles, we will venture to say, as closely as that gentleman has. And if he had studied independent of those human authorities, he might have come to a different conclusion before this. The idea of a man being criticised because he does not study Webster, and because he does not study those old authors after which a man has to reach, and which he has to carry around and which he has to hold up before the people and quote to make a show of learning. I trust this audience understands this, the difference between a position that can be defended by the Book of God, and that Book alone, and a position that requires a great lot of ancient histories and literature which a man brings up, but is not willing to accept one of them throughout. How about that nude baptism which was practiced for fifteen hundred years? They fell into error and we have them here. Is the Lord going to

condemn us because we do not accept those as interpreters who were engaged in speculating on the Word of God? They had loyalty enough to die for their faith, and so have Roman Catholics now allegiance and loyalty enough to die for their faith. Martyrdom proves sincerity, but does not prove the people were right. But even Webster says, "an ordinance is an established rite or ceremony, a permanent rule of action, a decree." If you have these, you have something to which a penalty is attached. Where is the penalty to the holy kiss?

Another thing: we are not discussing whether the holy kiss is taught, whether it was clearly enjoined by an apostle or several of the apostles. We are not discussing that. When he says I take it out he makes a mistake. I leave it just where it is. Not long since I found myself commenting on that very Scripture with the pen. I published it, and there was not one word in opposition to it, but rather to the contrary, speaking of it after the manner I have been speaking of it here. But at the same time, dear friends, do not forget that this proposition is that it is *an ordinance to be observed by the church*—that it is AN ORDINANCE. We laid before him that a religious ordinance in the light of the Bible is a divine appointment which has a Godward bearing as its primary object, and not a manward bearing as its primary object. The kiss has not a Godward bearing as its primary bearing, but a manward bearing as its primary bearing. And so far as we know, that is where it ends. It is an expression of love. But we have found a kiss in the Psalms where it does not mean a touching of the lips. The word that is translated salute one another with a holy kiss means primarily to draw to oneself, to take hold of. And by metonymy to retain with form, persuasion or embrace mentally. We can salute one another mentally. To salute, greet or welcome shows our good wishes. Paying one respect. Frequently to bid farewell, to love, treat with affection. That is the meaning of the word translated salute, and it means mentally an embracing. We can salute without touching each other. We can mentally embrace each other in thought, and that is the way we kiss the Lord Jesus Christ. "Kiss the son lest he be angry." We embrace him when we lay hold of him in thought and affection, in obedience to his divine commandments. We have shown you according to the Bible that here are instances where the kiss does not mean

to touch with the lips; let Webster say what he pleases, looking at it from the modern practice of defining words, not in the light of God's Book. If he had, he would not comment on it there. But modern definition makes it a touching of the hands, cheeks or lips with the lips. We come to the Bible or the Word of God and to that language there, and what do we find in the Old Testament? That we can greet one another with the holy kiss, just as we kiss the son lest he be angry, just as righteousness and peace have kissed each other—we say we can do that. I quoted that verse, "Mercy and truth are met together; righteousness and peace have kissed each other." We can do that and unquestionably fulfill the Scripture without the smacking of the lips which he read this morning from Webster. Let the Bible decide the question. Webster is not a divinely inspired interpreter. Let the Bible be its own interpreter on this subject.

I have plenty of notes, friends, but so far as the things to be replied to are concerned, it reminds me again of what the old farmer said when he did not reply to the young lawyer. He said it jerked him the worst kind to kick at nothing. I will read what I wrote down. Referring to me, he remarked that I said the kiss was an old custom, and had at least become so old that I wanted to take it away and substitute a new one. I do not propose to take it away. I leave it just where it is. Practice it without any force work of Annual Meetings. We have no trouble on the mustache business. He said I am going to take away what God calls holy and substitute a holy shaking of the hands. Haven't we something on the "holy hand" business? Paul what do you say to Timothy? In the First Epistle to Timothy, second chapter, eighth verse? "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." If we be Christians and shake hands with each other, that is a holy shaking of hands, just as men are called on to lift up holy hands without wrath and doubting. So then their hands are holy just as much as the kiss which was to pass between them is holy. And allowing the Bible to decide the question we see that there is a kiss spoken of that is a mental embrace, and not a smack or a buss either, as Webster would define it.

But then I want to know whether his brethren always kiss each other when they meet or only *sometimes*? He endeavored to

make a point on the question of *sometimes*. That we practiced it *sometimes*. Now do his brethren *always*? That is, by the church and not in the church. Remember that. There is a point there. When they meet each other on the public highway along the pathway, in each other's houses in the course of the week, do they *always* kiss each other with a smack of the lips, or only *sometimes*? Or only *SOMETIMES*? That is the question. The people of this community know. I do not. I have been informed that they do not always by any means, but it is rather *SOMETIMES*. To the extent that that is true, his argument against me on the question of "sometimes" bears likewise against him. While I have that before the mind, I want to call your attention to what he said about Paul. He said we would practice this when we come to die, and refers to Paul and what do we find? If his life depended on it, I do not think he could find that Paul kissed anybody. There it is in Acts twentieth chapter. I will read the thirty-sixth and thirty-seventh verses: "And when he had thus spoken, he kneeled down, and he prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him." Does that say he kissed them? No, they kissed him. "Sorrowing most of all for the words which he spake, that they should see his face no more." It was their final parting, and they were expecting never to meet until the judgment. Who kissed Paul? The elders first. The elders were to kiss the preacher. And that the preacher kissed the elders we do not find recorded. There is no evidence of it.

On the question of the women we will call attention to what Paul said in the conclusion of his letter to the Romans. Here in the sixteenth chapter, thirteenth verse, we read: "Salute Rufus chosen in the Lord, and his mother and mine." The church was to kiss the mother of Rufus, and likewise Paul's mother. And yet my opponent has drawn the line that the men are not to kiss the women. The church of Rome consisted partly of women. The letter was addressed to the church and it refers to two women. Here is a line they have drawn which their Annual Meeting seems to enforce, which is not found in the Word of God at all. But do not forget he affirms it is an *ordinance*. We can not get him to give a definition of an ordinance, but he goes to Webster. We want a Scriptural definition. He wants a kind of drag-net definition that will spread over almost anything that is enjoined. It

will not stand the test. Yesterday or day before, he had it up that whatever was commanded was an ordinance. We were commanded to feed the hungry and clothe the naked. Its manward bearing makes the difference. Let them stand. When we take the Bible we find in one of his letters to Timothy that Paul said: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Allow the divisions which the Holy Spirit has made to remain and let us observe them, and then he will never call that an ordinance which the Lord has not mentioned as an ordinance.

Instead of taking the time to look over notes, having so many little things in them, I want to call your attention again to this, that here in the second chapter of the Acts of the Apostles, we have the worship stated. And that worship consists now of continuing steadfastly in the apostles' doctrine or teaching and fellowship and in breaking of bread and in prayers. Do not forget that. Here we have the fellowship mentioned and breaking of bread mentioned and prayers mentioned. Now if it were necessary to mention all these when talking about the apostles' doctrine and this constituted the worship there, and whenever they met to break bread, they should have washed feet and should have attended to the holy kiss, why have n't we them both mentioned right here? Why not mention them in this connection? In the eleventh chapter of First Corinthians, they are all given. The New Testament has a divinely prescribed order or it has not. If it has not, then you can do anything you please. You can play an organ or blow a horn in church. You can sing all day or pray all day or not, just as you choose. But that is absurd. It has a divinely prescribed order. In that divinely prescribed order we have the attending to the apostles' doctrine and breaking of bread and we have prayers; and we can show by referring to the eleventh chapter of First Corinthians that singing and giving thanks are spoken of. But we do not find feet-washing or the holy kiss. And when we come to look for them, we find them not mentioned as ordinances, but according to his own definition this was an expression of love. Let it remain there. Do not arrogate to it the position of an ordinance. If you do, you will arrogate something that is not divinely enjoined, that is not set forth in the book of heaven, that is not required at our hands. I insisted on

knowing where the kiss was to be performed and practiced. He touched on that, and still did not tell us.

Now I have found out by inquiries that the German Baptist or Brethren Church meets once a year to eat a supper, to commune, to wash feet, and then there is considerable kissing in a formal way, overtly in the presence of others. One who washed another's feet, kisses him. Then that one turns around and washes the other's feet and kisses him, and then goes in that manner through the congregation on one side of the house and then the other. This is practiced not only in the church but by the church, occasionally, sometimes, or perhaps when it suits their inclination, or when they think they are not going to die. Is that the idea? Sometimes they omit it when they meet and only practice it occasionally when it suits them in their daily walk and conversation with each other. The "sometimes" will bear against him just as much as it does against me, as far as that is concerned. The difference between an ordinance and a good work is that one has a manward expression of love which is seen in the statement we have in the sixth chapter of Deuteronomy: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." We next come to the Decalogue or Ten Commandments which are found in the twentieth chapter of Exodus, and there we find in those Ten Commandments that four of them have a direct Godward bearing: "Thou shalt have no other gods before me;" "Thou shalt not make unto thee any graven image;" "Thou shalt not take the name of the Lord thy God in vain," and "Remember the sabbath day, to keep it holy." These have a Godward bearing. The remaining six have a manward bearing. The New Testament tells us that on these hang the law and the prophets. Such being the case, we find the Old Testament hinges on the two great commandments; one class of commandments with a Godward bearing, and another with a manward bearing. I impress that on you that nothing which has a manward bearing has any right to be called an ordinance, or has any right to be enjoined as an ordinance. It is an expression of good works, or courtesy, or love, or whatever the case may be. Do not forget that, and then you will see that this elderly gentleman fails to satisfy his proposition. I did not deny that the holy kiss was taught in the New Testament. I simply deny that it is

taught as an ordinance. He affirms it is taught as an ordinance; that it is to be practiced as an ordinance by the church. And when he comes to practice it, it is in the church, and even in the meeting-house. Let him substantiate that and keep himself there and enforce it by the Scriptures. And let him give us for once an illustration of what he considers or rather what the Bible teaches is the difference between an ordinance and good works and an expression of love.

So far as those old books are concerned, there is one thing this debate will result in, whatever else may be the conclusion, and whatever our ideas may be with reference to certain items. The conclusion will be that there is a possibility to maintain the position we maintain through a debate, such as we have, on five propositions for eight days and no reference made to these old authors on my part, except on one or two occasions, and then only to confute my opponent. But on the contrary, my opponent would have run out before he got half through, if it had not been for the old authors which have helped him out.

ROBERT H. MILLER'S FOURTH ADDRESS.

Brethren Moderators and Christian Friends:—I am before you, and the first thing that I do will be to read a little. I want to read Webster's definition of "doggerel." Did you know there was such a word as that? Let us read it: "Low in style, and irregular in measure;—said of poetry." And then the noun: "Low-styled and irregular verse; mean or undignified poetry." I told you in my reply to him in regard to his proof that *in* and *by* mean the same thing, that he cut a verse in two in the middle, and took half of it, and by that proved his position, as he assumed, and what is his reply? He says that when he reads anything he does not have to give all the antecedents and all the consequences; but when he reads a sentence he ought not to cut that sentence in two. Every man who has any logic about him at all knows that if you let a man cut a sentence in two whenever he wishes, he can prove anything in the world he wishes to prove. And what is his answer? What is his reply to get rid of that fact? He took a roundabout way to get rid of the holy kiss by a new method today. You know, yesterday he admitted it was taught in the Gospel. He said, We will take it out of the way and substitute the

holy shaking of hands. What does he do this morning? He comes up and reads the Scripture, "Kiss the son lest he be angry with thee;" that you can kiss the son mentally, and now that you can kiss one another mentally is the position that he occupies this morning. Remember, he belongs to a church which interprets the Scripture, that you must take it in its plain, literal meaning. That has always been the teaching of his church, from Campbell down to Sommer himself. In regard to this command, he goes back on the whole of it, and takes the Quaker position, that we can kiss each other mentally, without having the form of the ordinance at all. "Kiss the son lest he be angry with thee;" doing the whole thing mentally among ourselves, and setting aside the literal observance of the ordinance, and just taking the spiritual. He must be hard pressed when he has to give up the doctrine his own church has always held, and get over on to the doctrine of the Quakers or some other churches that do believe in the spirit, that you can have the enjoyment of the spirit without being careful about the literal commands. I drive him over to their position to escape from my hands in this discussion, because when he comes up here he makes an effort to evade the plain Word of God, and its positive teaching. He makes an effort to evade it. He is not sticking to the Gospel, but is going off on the spiritual fulfillment, spiritual obedience to the commands, without obeying them literally.

He says he had no trouble about mustaches. I guess he does not have much trouble about anything, if he treats it all as he does this. He can just treat any command in the Bible the same way, whether it is the salutation of the holy kiss, or wearing gold, or modest apparel; let him treat all the commands there are the same as he does this, and he will have no trouble. But he will have an awful sight of confusion. We have some trouble as a church in our Annual Meetings. We thank God for it, because it is a trouble to try to keep peace, and harmony, and obedience in the great church which God has committed to our care. We are not trying to get along without any trouble. We would rather have trouble than to have the brethren setting the commandments aside, and saluting only sometimes, or wearing gold when they want to; and so with every command of the Bible, obeying them when they please, and not obeying them when they do not please. We are against that

position. He is advocating that position in all his arguments against me on the holy kiss, and is in favor of just letting his brethren obey or disobey. Did you notice he said that Webster did not know anything about it; that Webster did not know anything about the Scriptures? He says he will not take Webster. What does Campbell say? We read it the other day, that the Bible must be interpreted as other books are interpreted. We do not need a new dictionary and a new lexicon to interpret the Bible. He says the best dictionary in the world did not know anything about it. He is against Webster, and against the old musty books, and against every other idea that I can bring to him; only that the people shall take the word of this learned man from Cincinnati, and do not need to go to Webster or anybody else for proof when he speaks. His position in regard to this yesterday put me in mind of Belshazzar, when they had the holy vessels. Now it is the *holy* vessels. They had the *holy* vessels down in Babylon, and Belshazzar, with a thousand of his lords, had a great feast, and Belshazzar sent and got the holy vessels which had been brought down from Jerusalem, and took them and drank wine out of them, and the finger of God wrote on the wall, "*Mene Mene, Tekel, Upharsin.*" He wrote upon the wall, when? When the *holy* things that God had appointed in the church were taken and desecrated. When my friend comes to take the holy kiss out of the way, as he did yesterday, and substitute the holy shaking of hands,—when he does that, I write upon the wall against him, "*Mene, Mene, Tekel, Upharsin.*" Not only that, but when he comes to speak of that thing, he says a lifting up of holy hands. That means in prayer. Has he got in any better position? It does not say a word about a shaking of holy hands. Is he any better off? A lifting up of holy hands, and that will do as a substitute for the holy kiss! Another manœuvre, different from what he had yesterday. Yesterday he had a holy shaking of hands. Now he has a lifting up of holy hands. After all that, I think he ought to take down his little anecdote that he had. I notice his anecdotes do not raise a laugh any more. I do not want to raise a laugh. Do n't you think he had better take down his sign "About all kinds of turning and twisting done here," and put it over on the other side? I think he ought. I believe I will not reply to anything he said further, as there is nothing there which

has not been up before. And I believe some things have been up at least twenty times in this discussion.

We will now go over our arguments in reference to this question; and we begin with the first. Our first argument is founded on the command of the apostle. We will refer to this command again, because it is given in the most positive language by men who spoke as they were moved by the Holy Ghost. "Salute one another with a holy kiss." "The churches of Christ salute you." Romans 16: 16. And then 1 Corinthians 16: 20: "All the brethren greet you. Greet ye one another with an holy kiss." Second Corinthians 13: 12: "Greet one another with an holy kiss." First Thessalonians 5: 26, 27: "Greet all the brethren with an holy kiss. I charge you by the Lord, that this epistle be read unto all the holy brethren." Then Peter says in his first epistle 5: 14: "Greet ye one another with a kiss of charity." Now, when you find the inspired men of God repeat again, and again, and again the command to the churches eighteen hundred years ago, to salute one another with the holy kiss, and when after they have made that declaration of duty to them they say right there, in the next verse, after giving the command in Thessalonians: "I charge you by the Lord, that this epistle be read unto all the holy brethren,"—we say when we have the inspired men of God in the church thus teaching the salutation of the holy kiss, teaching the believers to obey it, can we reject it as a divine command? When we have it on the authority of the Holy Spirit, we think we should obey it, and we do preach it in our church to-day as a duty and a command, an obligation, something to be enjoined, and which was written to be enjoined upon all the holy brethren.

We want to refer to our second argument, which was founded on what we considered to be an important matter, on the fact that when these inspired men gave the command of the holy kiss, they gave it with the word holy, and founded it upon a truth that is every-where in the Bible found connected with that which applies to the services of God. Go to the temple, go to the Jewish worship, or go to the Gospel, wherever you will, and you will find that the word holy comes up in reference to everything connected with the worship of God. Did not my friend, though trying to turn it against me, read that you shall lift up holy hands? Where? In your worship. Must you forget all the ordinances spoken of in

the ninth of Hebrews under the Jewish law and ceremonies as holy, because they are connected with the worship and service of God? Where can you find, in the Bible, the right for man to take away that which God calls holy? He never calls anything holy unless it is for a holy people, belonging to a holy worship and service. It is done, when it is observed, with the idea, with the spirit, with the meaning of love to the brethren, and love to God, and to his Word. Love to his commands and love to his worship is manifested by it when it is done, because the manifestation points back to the fountain of truth, from which it has come.

Our third argument is drawn from the fact that it is called a kiss of charity. Here the word charity is a word full of meaning and importance. The meaning of the word charity is love. The great idea in it is love. And now when this salutation, which is called holy, is presented, it is the salutation of the church. Though my friend at one time read the word salute, he went on to use the word salute instead of kiss. Such a perversion as that can prove anything. But we want you to understand that when the word charity is connected with an institution, command or ordinance in the Gospel, it is said to be a kiss of love or charity, and is enjoined in its full meaning and importance in that connection. Do not the brethren and sisters need all the love and affection for one another that is possible, to enable them to obey the new commandment given in the Gospel, "Love one another as Christ loved the church and gave himself for it"?

Our fourth argument is drawn from the fact that the holy kiss is commanded to the saints only. Here we want to dwell a little, because of this idea that the saints should have before their minds that they are a peculiar people. To be so, they must obey God's command. If you take the commands which God has given them away, they are no longer a peculiar people. And to-day, what is the matter with the religious world? The distinction is already too much taken away. The people of God are too much like the world; too much as the world is in its ways, customs, and manners in every respect. God knew what would be the condition of his church. He knew very well that the church would be in the world, and that the people around it would be controlled by the world. He appoints ordinances and commands which he sets up in the church and says they shall be observed among you as my

disciples. Hence this command is, "Salute one another," and it is enjoined upon the saints as a salutation which they shall have to manifest their love one for another. Why was it that in ancient times, in the days of these old fathers, and even in the days of Tertullian, such remarks were heard as, "Behold how these Christians love one another"? Why was it? It was because they manifested more than earthly love. That is what the holy kiss is pointed out here for. God wants a special love, a divine, a heavenly love, to be manifested in that salutation. You know that if it is an empty salutation it is not holy. If it is, as my opponent says, between men who have quarrelled about a horse-trade, and the love of God is not in their hearts, it is not a holy kiss for them. But it is for the saints. They are the ones who are commanded to observe it, and that is the meaning of this argument.

Our fifth argument is drawn from the example of the apostle in Acts 20: "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him." We refer to this, because, as we remarked yesterday, it shows that while the church existed in the apostles' time, the apostles in that church preached this command while they were here on earth, and they gave us an example. How? We see their love manifested. We see their condition and circumstances in the world, and their works in the church, and those brethren accepted what the apostles preached. Do you suppose that if Paul had never preached it to them they would have kissed him when he went away? If he had it all in his own heart, if he kept it to himself, very likely as my friend has done in this country, and never preached it once, they would not have saluted him. No, sir. That shows that Paul placed it where it was, as a command, and it was mentioned to show that a divine love filled their hearts, and came out in outward manifestation when they bade farewell to one another. My friend may say that they thought they would never see one another any more, and if he was placed in those circumstances he would do the same thing. When you meet with your friends you do not know that you will ever meet them again. You do not know what to-morrow may bring. The right way for the child of God to live is just as if he were prepared should death come to-morrow. My opponent says that they would do it if persecution should arise or if death should come

upon them, or if the thought was before his mind that he would never meet his brethren again. But that is no reason to set the command aside.

I had one more argument that I have not presented before, and which I will present now. I should have presented it a little sooner, but it was not a special argument. It was rather a general argument, and will do just as well now as at any time. This argument is founded on the truth that obedience to the Gospel commands, as they were observed by the apostles, is the only true ground of union for all Christians in one body. Now, while my friend has been insisting, in the beginning of this discussion, and in his first speech, that we ought to have that, and only one church existing, he has insisted on discussing this as a proposition, and says he took that position in Ohio. Now I want to bring before you *that one church* in the conclusion of this question. And I would tell him in this argument *that obedience to the commands of the New Testament*, as they were given and obeyed by the church eighteen hundred years ago, is the true ground of union, and I will unite with him upon that ground; the same faith and the same practice that we know was preached and obeyed eighteen hundred years ago. If he will take it all, I will stand with him. But if he cuts off a part at Pentecost, and takes only part after Pentecost, and then takes out even the salutation of the holy kiss, which comes after Pentecost, and says, "I will not observe that if you are going to enjoin it," then I do not see how we can unite. He says you may have it sometimes, but must not enforce it; must not have an Annual Meeting; must not say the brethren shall obey it. So I do not see how we can unite on the Gospel. Then he speaks about the brethren wearing gold. Oh, that you must not enjoin, must not enforce it; read it as you do any other Scripture, and let the brethren obey it or not, just as they choose. If you build a church on that kind of teaching, and treat all the commands that way, you would soon have no Gospel church at all. You may not have much trouble, and not much difference between the church and the world. We tell him, No. We will unite upon the Gospel, upon the same faith and the same practice which was believed and observed eighteen hundred years ago. We will accept the teachings of the Gospel just as they were accepted then. If he will accept them in that way, we are ready to unite. But

when he comes forward, as he has done in this discussion, cutting the Gospel down to the day of Pentecost, and saying we shall take only what is found after Pentecost, and when he now comes to take out things which God put in the church even after Pentecost, by the Holy Spirit, when he comes to do that with this command, and then sets it up as the treatment we are to give other commands—when he does that and asks me to unite, what can he mean? What can be the idea of building a church and uniting with him those who are as far apart as day and night? When I made the charge upon him in the other speech, I did say in this discussion that he has enjoined one command, and established it as his foundation, and left the rest out. He makes baptism essential. It may be that he takes all the balance, but what does he do with the commands when he reads them? Does he preach to his brethren and sisters that they must obey them; that God gave them by the Holy Spirit eighteen hundred years ago, and that they must obey them now? No, sir; he does not do it. You see when he brings up the position he occupies and proposes to unite with us, claiming the name of the Christian Church, that his doctrine is a terrible barrier to it, and is not such doctrine as can be made the basis of union. If you will take the whole Gospel, and obey the commands just as they were given then, we will not only unite with you, but we will try, with the help of God, to persuade all others to unite upon the same faith and practice. If he will accept the whole Gospel, and build up a church that will enjoin and obey the commands and duties that are laid down in it in plain and common sense language,—if he will do that, we will have no difficulty about it. But he makes new terms of union in his last speech, that we can obey them spiritually, and says that we can salute the son spiritually, and when we come to think about it a moment it is a figurative application of the words of the Holy Spirit; that we can kiss the son figuratively or spiritually. When he brings that against me in the argument here, and applies it against taking my position for uniting, does he propose to unite with everybody that will come and set aside a literal obedience to the commands, and who will only obey the commands spiritually? Does he propose to do that? His remarks show that is the position in which he stands now.

As my time is almost out, I will submit the subject to you as

far as this proposition is concerned. I hope no remarks we have made have hurt the feelings of any one, even our opponent. But because we believe that the great day of judgment will bring us to account for what we have said, and these same holy men before us face to face, and that we shall be judged by the things they have written in the books, and that we are to stand or fall by the words of the Holy Spirit in that day of judgment,—it is because we believe these things that we insist that the brethren and sisters should yield a faithful, earnest, and full obedience to all the precepts and examples of God's Holy Word. And we are willing to go for instruction to these holy men of old. God gave us these men, and inspired them, that they might be led by the Holy Spirit, that their lives, their preaching, and their works might stand while heaven and earth shall stand, as an example before the children of men through all time to follow. And for that reason we present our arguments as best we can, hoping that God's blessing may rest upon his truth, and that you may be benefited by our investigation.

DANIEL SOMMER'S FOURTH REPLY.

Gentlemen Moderators, Ladies and Gentlemen:—I feel gratified that we are nearing the conclusion of this the last proposition but one. And lest I should forget to mention it, or not have the time to mention it after I begin to talk with reference to the matters I have here before me, I will call your attention to this: that early in this discussion I related an incident of what occurred before a court with reference to cattle that were injured and the man who was charged with injuring them. And after all the speeches had been made, the defendant's attorney simply arose and said, "I would like for the court to inquire where is the testimony that connects my client with the damage done." On the same principle I take up the proposition and read: "The Scriptures teach the salutation of the holy kiss as an ordinance to be observed as it is done by the German Baptist or Brethren Church." And I inquire for the testimony up to this date which connects what has been said by my respondent with this proposition. I want to know where the connecting link is between all he has said and all he has read—where the connecting link is between that and the declaration that the Scriptures teach this kiss to be an ordinance to

be practiced as it is observed by a church unmentioned in the Bible. That is what I want to know. I want you to keep that before your minds; and if it recurs, I expect to repeat it after I call your attention to other matters.

When he arose he read Webster's definition of doggerel, I suppose referring to that poetry which I quoted a while ago. There are some things to which only doggerel will do justice; and I believe in doing justice. That is the reason I quoted that. He charged me with cutting Scripture in two parts as for instance Romans sixth chapter. He says, "Allow a man to cut a sentence in two whenever he wants to and he can prove anything." I deny it. It is not proved when he comes to dismember a sentence. But if his position is correct, he has not conveyed anything by those old books. Why? Because he has not read one-half nor one-third nor one-fourth nor one-tenth nor one-twentieth of them; only little expressions. I took one book and read a passage from it which was enough to condemn those old writers if they endorsed any such thing, in the estimation of those who are not overwhelmed by a prepossession in favor of the position he occupies; namely, that on the baptism question through the period which he claims was so pure, for fifteen hundred years of that corrupt historical period, they baptized in an entirely nude state. By suppressing that he made a show of argument in proof of what he said, but it was not proof. But I referred you to a book which you can read for yourselves, and to a passage of Scripture with which you are familiar; and I read the one just as fairly as I read the other. And consequently there was no attempt to hoodwink in what I presented to you.

He charges me with taking the Quaker position. He charged that yesterday with reference to the commission. He wanted to know whether I was going to take their position with reference to the commission, obeying it in spirit but not in form. I answer: The commission enjoins that which is an ordinance—that which he admits is an ordinance. It enjoins that which has a Godward bearing, and to which there is a penalty attached. What is it? Just take the language back here in the account of the Gospel according to Luke, I believe it is, where we have this statement; Luke 7: 30: "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." So bap-

tism had a penalty attached to it, and the man who rejected baptism in that day rejected the counsel of God against himself. But my respondent brings it up as though these two things belonged together and that I was assuming the Quaker position. With reference to the institution of baptism there is a penalty attached, and he knows it. Peter says we are saved by baptism. Does he say we are saved by the holy kiss? That is the inquiry which we want you to bear in mind. Where is the penalty attached to what he here calls an ordinance? Go from the beginning to the end of that Book and you will find whatever God enjoined as an ordinance under the Old and New Testaments—whatever has a Godward bearing of which we were speaking as its primary if not only bearing, had a penalty attached to it. Take the four commandments: Thou shalt have no other gods, Thou shalt not make any graven image, Thou shalt not take the name of the Lord thy God in vain, and Remember the sabbath day, to keep it holy. The man who was guilty of violating these was to be put to death. When we come to the question of the holy kiss, we accept the Scriptures just as they are. But we deny that there is one passage which teaches the holy kiss is anything more than a manward expression of love and affection. It has no Godward bearing at all and is not an ordinance to be observed by the church.

He charges me this morning with changing base from the position I occupied yesterday, although he did not use the word "base," but he said I had *changed*; that yesterday it was a holy shaking of hands, and that to-day it was a mental expression. There is no change, my friends. We maintain to-day what we maintained yesterday. We know the Bible contains the expression "Greet ye one another with an holy kiss." We accept it according to God's meaning of the word. We take it all whether Old Testament or New. This expression of a kiss in the Old Testament does not necessarily mean what Webster calls a smack of the lips. It is an assumption on his part to affirm that it means that and means nothing else—that it can mean nothing else. Chrysostom, whom he read awhile ago, mentioned the "kiss of peace." There is another idea. We have the kiss of love mentioned in the New Testament or "kiss of charity," and now there is the "kiss of peace." Those were days of speculations. They are not the ones to interpret for us.

My respondent charges me with saying, "Let them do as they please, with reference to these matters spoken of in the Scriptures," and then remarked that Campbell said the Bible ought to be interpreted as other books. Yes, my hearers, that is true. That is what we should do. Let the Bible be its own interpreter. That is what I do with other books. I read them from Alpha to Omega and let them be their own interpreters. And if he claims to take the whole Bible, the whole Gospel, it comes with ill grace for him to bring a whole trunk full of books here to show what the Bible teaches. Is not the Word of God its own interpreter? Is it not plain? Is it not simple? Why carry around the country a lot of documents of that sort when he is not willing to accept one of them all the way through? He said that I want you to throw aside Webster and throw aside everybody and want you to take only my word. If he had only paused there and said "the Word of God," that would be just what I want him to take. Science and political economy can have their books. Let them have them. But when he comes to *religion* he should take the Bible, that is the book we want you to have. He says I want the audience to "take the word of this learned man from Cincinnati." I did not come from Cincinnati. I come from Richwood, Ohio, a town which is not as wicked or corrupt as Cincinnati. In the first place I have not come here to ask you to take my word for anything, but have been appealing to that One Book all the way through, and to allow the Bible to be its own interpreter. What has he been doing? He has been dodging and *dodging* and DODGING DOWN and DOWN and DOWN behind that desk to bring up one learned man after another to have you take them as interpreters of God's Word. And he is not willing to take one of them all the way through.

Speaking of Belshazzar he told how he brought the vessels forth, and saw the handwriting on the wall. I suppose some people thought that was an appropriate sentence in this connection. Suppose we beat him without those books? Wouldn't he be weighed in the balance and be found wanting? He brought a whole trunk full of books here to balance him up in this discussion. Without the books would he not be weighed in the balance and found wanting? My hearers, the Word of God will stand after all those books shall be burned up. And it is by the Word of

God that we are to be finally measured. And no one will be condemned because he has not accepted the various expressions which my opponent has read from those old books or has not stocked his library with them. We are to be measured by the Word of the living God which abideth forever; and we are responsible for that Book as we read it and understand it, allowing the Bible to be its own interpreter. He told me I ought to take down the anecdote about all kinds of turning and twisting, and charged upon me that I had been making a change from yesterday. I have already exposed that. I referred to it because I had it in my notes thus marked down. Friends, you are the ones to judge who has been doing the twisting and turning. He has been reading from one author to another and from one history to another, reaching from what one says to what another says, and who is the one that has introduced but one witness and stood by that witness all the way through? Who is the one that has pointed out the lines of demarcation in that book which Elder Miller has not had the manhood to challenge once? My analysis of the four accounts of the Gospel he has not challenged once. He has not said that it was not correct. When I said one part of those accounts bore backward on the law and one part forward on the Gospel dispensation, and one part simply on that period then present; when I discriminated between Christ's personal ministry and the ministry by and through the Spirit, he never touched it once. I am not introducing new matter, but responding to that effort on his part to cast upon me that I am twisting and turning. I have laid down one discrimination after another and clearly made them stand out. And he has not challenged one of them.

He said his first argument was founded on the positive language of the Scripture and quoted passages. All right. We let them stand where they are. They do not prove a kiss is an ordinance to be practiced by the church. We deny that the Scriptures have any relations to this proposition, that the holy kiss is an ordinance to be observed by the church. That is where he has failed to furnish the connecting link. It is an expression of love between brethren. How and when and where and under what circumstances he has not ventured to point out in the Scriptures, nor can he if he debates it until next Saturday night. He referred to Paul, and he could not find that Paul kissed anybody. They fell

on Paul's neck and kissed him. I challenge him to show that in the primitive church the Christians kissed anybody in the way lovers do. In the case of Paul the brethren fell on his neck and kissed him on the neck, and did not kiss him in the mouth. It is the modern custom which furnishes him with his idea about it—kissing in the mouth after the manner of lovers.

The second argument was founded on the fact that the word "holy" is used in connection therewith. We accept it. The word "holy" is used in connection with holding up hands. And whatever holy brethren do ought to be an holy act. He referred to the fact that Peter says in his first letter second chapter, and we will give the exact verse—the ninth verse: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." That is true of the church of Christ. But he does not say it is true of a church which is not mentioned in the Word of God, and which honors the name of John the Baptist more than it does the name of Christ by wearing it. He said I wanted to affirm that proposition. I am answering that because I wanted him to affirm that the church which he represented existed by the authority of Jesus Christ, and he would not do it. I would affirm that the church which I represent exists by the authority of Jesus Christ, and he would not accept those propositions. Thus I have endeavored to show the force and have endeavored to make you see that he stands before you representing a church which is not mentioned in the New Testament any more than the Mohammedan Church. Whatever he says about taking the whole Bible, he does not take it for the name of his church, because his church is named after a man who was not in the church of Christ according to his own argument.

His third argument is based on the fact it is called the "kiss of charity or love." That is what it ought to be. It is an expression of love. We keep it just there, and do not say it is an ordinance.

His fourth argument is that it is "required of the saints only." We leave it there. As a divine requirement enjoined upon the saints, we leave it just where it is, but do not call it AN ORDINANCE. That is what we object to. We read from one of his authors that the ancient baptismal kiss went along with Easter Sunday. Where did you get your Easter Sunday? What church observes Easter

Sunday? What part of Protestantism attends to that especially and calls it Easter Sunday? What church made the translation and called it Easter instead of Pentecost? That is along the pathway of the apostasy. Bingham said they both saluted one another with a holy kiss and that the bread and wine and water were brought. What was the water brought for? To have the feet washed? He does not say. He did not give us that much information. It comes in along this pathway that water was used with reference to another matter, sometimes called a love-feast. May be that and may be not. I do not know.

His sixth argument was not previously presented. He said it was founded on the truth that obedience to the Gospel command as observed by the apostles is the only true ground of union for all true believers. I say *amen* to that. But how are you going to find out? By a trunkful of old books? Will they inform us how they were obeyed by the people in primitive times? Shall they be our interpreters when they were surrounded by circumstances which prevented them from being capable of judging what God's holy Book taught, when they have not as clear an understanding of God's Word as we in the nineteenth century in free America? Are we to take them as guides in our obedience to the divine commands as they were given by the apostles? It is true we ought to observe the commands of the apostles, but we are as capable of judging what the commands were as were any of those uninspired men who lived in a corrupt age. "Obedience to the commands of the New Testament as they were obeyed eighteen hundred years ago," he says, "is the ground on which I will unite with them"—speaking of my brethren. I wrote down in connection therewith that I am not after uniting with a people not known in the Bible. They have got to change their name. Just as true as they are not properly named now, they will have to take the proper name; or if they have a proper name now, they will have to change in character. We are not proposing a union until these changes take place. And we expect to show before we get through that the German Baptist teachers are a set of Judaizing teachers, and not teachers in the New Testament sense at all. That will come up under the last proposition that they are Judaizing teachers, if he takes the position they generally do. We expect to show that.

He said the Annual Meeting is to enforce the commands of

the Gospel. Where are we told in the Bible that we should have an Annual Meeting to enforce the commands of the Bible? The overseers of the individual congregations were the ones to see this was carried out when the Gospel had been entirely committed in the hands of the churches. But that is where another feature comes in. Annual Meeting with mandatory laws shows that the church which he represents is not the church of Christ established eighteen hundred years ago. That is where they have trouble with the mustache business and the sun-bonnet business and the other businesses of which we have been talking. They are the ones who sit as Popes and enjoin what Christ never mentioned; namely, that not a hat, but a bonnet and a cap shall be worn; and whether a man shall wear a mustache or not, and keep it trimmed or not. This Annual Meeting business is as widely separated from the New Testament, so far as its existence is concerned and so far as the authority which it assumes is concerned, as is the Pope of Rome sitting in his pontifical chair from the New Testament.

I have noticed the gentleman courting favor with the various denominations, that may be present or who have been present, and telling them at various times about wherein we are farther away from the Scriptures than they were. I now make a final and only allusion to that. So far as that is concerned, my hearers, it is just the kind of a caper that is cut by old debaters when they have run out of something else of which to make capital before the audience. They then appeal to the people and endeavor to show they are with the people and that we are off somewhere else away with somebody else and that we are not in sympathy with the general conviction of the people. He has been telling you that the Methodists and other denominations had a better right to the name of Christians than we have because they take the whole Gospel and so forth. I make a final and only allusion to that and say that that is just simply a caper which is one of the tricks, just one of the maneuvers and manipulations. You have not found me appealing to the sympathies of the people by exhortation and trying to make them weep for the purpose of gaining effect. The Word of God does not require it. The one witness we can endorse all the way through does not require it. We have felt confident and composed all the way through. And we feel the more hearty earn-

estness for having advocated the truth and combatted error, as we believe.

In conclusion I want to call attention to the penalty business. An ordinance has a penalty attached to it. Here is something that has no penalty mentioned in connection with it. And so far as the truth of the matter is concerned, my hearers, he himself defined it as "an expression of love." Let it remain there, but do not call it an ordinance. He can appeal to his brethren just as much as he pleases, just as much as he sees fit. All that divine authority says of it is, that it is an expression of love. So that is all we may regard it. That I will do. These matters have to be determined at the point of individual conscience; and no Annual Meeting can sit in judgment and tell us how much to teach it, or anything of that sort. Such being the case, since he has assumed to call it an ordinance, he has been called upon over and over again—not now for the first time, but has been called upon over and over again to show the penalty attached. And there is none. He can not find any. There is nothing of the kind. And consequently it should remain in the minds of this audience where Paul placed it as an expression of love, and not as an ordinance to be observed as it is done by the German Baptist or Brethren Church.

MODERATOR SPERLOCK.—My friends, this brings us to the close of the fourth proposition. For the satisfaction of some who may be here, I will announce the fifth proposition before we are dismissed: "The Scriptures teach the bread and cup of the communion is the Lord's Supper, to be taken on the Lord's Day only, as it is observed in the Church represented by Daniel Sommer."

Fifth Proposition.

The Scriptures teach the Bread and Cup of the Communion is the Lord's Supper, to be taken on the Lord's Day only, as it is observed in the Church represented by Daniel Sommer.

Daniel Sommer affirms; Robert H. Miller denies.

DANIEL SOMMER'S FIRST ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—The laboring oar again falls into my hands, as I am on the affirmative. But I can assure you that after having been on the negative in two propositions that I have no preference; for to one who believes the Bible just as it is given, who maintains the Bible just as it is given, who allows the Bible to be its own interpreter just as God undoubtedly intended, it makes little or no difference whether such an one be on the affirmative or on the negative.

The first argument I present is what I will call the *Passover Argument*. As the old Volume is open at 1 Cor. 5: 7, I will read the latter part of it: "For even Christ our passover is sacrificed for us." Being a complete sentence in itself, we just take that part of the verse and present it as containing our first argument on this question.

The word "passover" takes us back to the Old Testament and we may say especially to the twelfth chapter of the book of Exodus. There we find mention made of the passover, which was a lamb to be killed on a certain night, after having been selected with special care according to divine instructions. It was to be kept up a certain length of time, and then it was to be eaten after a certain manner. The killing and eating were to be done on the last night that the Israelites remained in the land of Egypt. The blood they were to take and sprinkle upon the lintels of the houses, and the destroying angel that night passed over the camp of the children of Israel and slew the firstborn of the Egyptians. And the declaration was that when the destroying angel should

see that blood upon the lintels of the houses of the children of Israel, he would pass over their habitations. Thus "passover" means just exactly what it says—A PASSING OVER. Now in the language which was first read here in 1 Cor. 5: 7, Christ is called "our passover." In other words, he is the one who was slain for our redemption. He is the one through whom and by whom we have remission of our past offenses, and on account of whose holy blood the divine Father proposes to PASS OVER our offenses and blot them out or forgive them. So then Christ who is OUR PASS-OVER is SACRIFICED FOR US.

And that brings us to our *Priesthood Argument*. In Heb. 7: 12 we read: "For the priesthood being changed, there is made of a necessity a change also of the law." Christ is called our passover, but he is likewise our great high-priest. He died here upon the earth to make an atonement for our sins. He ascended to heaven to fulfill that which was typified by the high-priest under the old dispensation. Christ entered into the most holy place, having become a high-priest after the order of Melchizedek. The priesthood was then changed, and there was made of necessity a change of the law. I bring that before you in order that none may suppose because Christ is connected with the Jewish passover, that therefore we ought to observe this ordinance as here mentioned, or the communion at the same time and only at the same time when the Jewish passover was observed.

Next we bring before you what we will call our *Flesh and Blood Argument*. I read in John 6: 48: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Concern-

ing this we would be in difficulty, as the Jews were, if we had no further revelation. We might pause and ask, How can this man give us his flesh and blood to eat and drink? How can we be saved by eating his flesh and drinking his blood? In the absence of further revelation we would be in confusion, but thank God we have the revelation. Turning to Matt. 26: 26 we find the following: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." That is the key to unlock the other expression. "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." So then it is Matthew twenty-sixth chapter which gives us the key to unlock John sixth chapter. In other words, the language of the Savior is explained when he took the bread and said: "This is my body," and took of the fruit of the vine and said, "This is my blood." He gave them bread to eat and the fruit of the vine to drink, calling the former his body and the latter his blood. By this we have an explanation of what he meant in John sixth chapter by his flesh and blood being given for the life of the world.

From this we pass on and call attention next to what we will term the *Established Order Argument*. Turn to Acts 2: 42, and there we find after the great company had been baptized and had been added to those who were disciples before, that "They continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers." Now in this place we have the breaking of bread in connection with the fellowship or contribution and in connection with the prayers, showing it was to be observed in connection with these. And this is what we term the *Established Order Argument*. And again I say, as has been presented on a previous occasion, either there is an established order of worship laid down and definitely defined in the New Testament for the saints to observe or there is not. If there be not, then you can have anything you please, and it can not be called disorder; for that is a violation of order. You can not call it transgression, for that is going beyond the limits prescribed. You can not call it innovation, because there is no innovation where nothing definite has been decided on as given by authority. We can pray all day or not. We can sing all day or not. We can play an organ

or blow a horn just as we may see fit. This is then one of the items of the established order—the breaking of bread. And in the absence of any other institution authorized by the Lord Jesus Christ to be practiced by those who became Christians under his authority as King and who worship under his authority as King—in the absence of any other appointment which has the breaking of bread in it, there is but one inevitable conclusion, and that is that he referred to the appointment which he established on the night of his betrayal when he “took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. This do in remembrance of me.”

We next come to what we will call the *First Day of the Week Argument*. You notice that the proposition says, “to be observed on the first day of the week or Lord’s day.” “On the Lord’s day ONLY as it is observed in the church represented by” myself. In the twentieth chapter of Acts we read this, beginning with the sixth verse: “And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.” Now that one declaration informs us incidentally, in passing along the history, that the primitive disciples met together upon the first day of the week, and that they met for a specified purpose. It does not say it was to hear preaching. It does not say that it was to *shake each other’s hands*. It does not say it was to inquire about each other’s *business* affairs, but the specified purpose was *to break bread*. They assembled upon that day to BREAK BREAD. In the absence of any other appointment given by the Lord Jesus Christ under the Gospel dispensation which has the breaking of bread connected with it, there is but one inevitable conclusion and that is that they met to attend what is commonly called THE COMMUNION.

My hearers, I want to pause and present a new consideration at this point. I know there are those—and whether my opponent is numbered with them or not I do not know—but there are those who say that it does not say *every* first day of the week. I give an illustration, allowing the Bible to be its own interpreter, of the fallacy of that. Ex. 20: 8 says: “Remember the sabbath day, to

keep it holy." It does not say *every* sabbath day. But God had so arranged time that the seventh day was the sabbath, and the seventh day came once every week. Consequently whenever the seventh day came, that was the sabbath. And when the sabbath came, God's command was applicable to them which says, "Remember the sabbath day, to keep it holy." The Jew kept that day holy, and then passed on through the first, second, third, fourth, fifth and sixth days. The seventh was the sabbath day. As soon as that came, God's command, "Remember the sabbath day, to keep it holy," was applicable to him. He observed it, and then took up the next week and went on with the first, second, third, fourth, fifth, sixth day, and he was again confronted with the sabbath day, and confronted with the law to keep it holy. So there was no need to say *every* sabbath. And on the same principle there is no need for the record to say *every* first day. But as *the sabbath* meant *every* sabbath in the Old Testament, so the first day means *every* first day in the New Testament. Shall I take an illustration from secular history? The Americans celebrate the 4th of July as the anniversary of the signing of the Declaration of Independence. When that day comes the question arises, What do Americans do that day? They celebrate it as the anniversary of the Declaration of American Independence. Well, it comes. It is celebrated. We pass on until it comes again. What do Americans do on this day? They commemorate or celebrate this day for that special purpose. It goes on in that manner, and does not that mean every 4th of July, as often as it comes? So the primitive disciples met on the first day of the week to attend to this institution. And though it is incidentally mentioned in passing along the pathway, it makes it as clear as light, and just as firm as any declaration could make it that that was the day when they met and were accustomed to meet. We appeal to no other history than the Bible, and allow the Bible to be its own interpreter, and settle on that.

There is another reason given in the Scriptures. It was on the first day of the week that Christ rose from the dead. On the first day of the week he burst the bars of death and planted the banner of life and immortality over the dark silence of the grave. And if the finishing of the creative work and the resting of the Most High was to be celebrated by God's people, should not the

finishing work of redemption on earth when Christ was raised from the dead be celebrated or observed by God's people as the day which sealed and which fixed and which fastened the great question of their being renewed in the Lord Jesus Christ? Because it is on the resurrection of the Lord Jesus Christ that the truth of the Gospel depends, as we read in the fifteenth chapter of First Corinthians, and thus it becomes THE GREAT DAY. It is the grand and glorious day of the New Testament dispensation. Jews and infidels unite in saying that Christ died and was buried. But Jews and infidels deny that he was raised by the power of God. That is where the Christian differs with reference to the life of the Nazarene, especially from the Jew and Pagan. The Christian affirms that Christ was raised from the dead by the power of God as the apostle Paul expresses it in the first chapter of Romans. Let me give his words as they are recorded in the third verse: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." That is the way the matter stands. So then, that becomes the great day which we are to celebrate; and it is the day on which our hopes depend, and around which our affections cluster. And thus it was on the day on which the primitive Christians met to break bread in commemoration of Christ's suffering and death and burial, consummated by his resurrection from the dead.

We next call attention to what we will term the *Delivered Argument*. I will read from the eleventh chapter of First Corinthians beginning at the twenty-third verse: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." There is something of the "penalty" business, that

we were calling for this morning. You see it is attached to the ordinance here. We are not to attend this service unworthily lest we be guilty of the body and blood of the Lord. "But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." So we have termed this the *Delivered Argument*, because Paul says I have received of the Lord that which I *delivered* unto you. I *DELIVERED* unto you. Now the question arises as to whether or not this is the Lord's Supper which he delivered unto them. I turn back to the tenth chapter of First Corinthians and will read beginning at the fifteenth verse: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." Notice what we have. We have bread, and we have wine. The bread, sometimes called the loaf, represented the body, and the cup represented the blood of Christ. It is the bread representing the body of the Lord, and the wine representing the blood of the Lord, and we have these upon or in connection with the Lord's table. Now when you get the body and the blood of the Lord in the commemorative loaf and cup upon the Lord's table, what have you? We have the expression in the next chapter at the twentieth verse and onward: "When ye come together" (ye Corinthians who have been bringing your own meal, who have been bringing your own supper, as the context shows) "when ye come together therefore into one place, this is not to eat the Lord's supper." Your manner of coming together and eating is not to eat the Lord's Supper. "For in eating," he says, "every one taketh before other his own supper: and one is hungry, and another is drunken. What! have ye not

houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." He told them that their eating was not to eat the Lord's Supper. He had previously told them about the body and blood of the Lord in connection with the Lord's table. As he told them that their eating was not the Lord's Supper, unquestionably he was giving them directions with reference to the Lord's Supper. And that Lord's Supper was not to be eaten for the purpose of satisfying their appetites. Why? They had houses to eat and drink in. And before we get through the same chapter we find, "If any man hunger, let him eat at home; that ye come not together unto condemnation." They were not to come together hungry. They were to come together for the purpose of eating, and they were to come together for the purpose of eating that which represented the body and drinking that which represented the blood of the Lord. And this they were to have in connection with the Lord's table. And Paul giving directions in relation thereto said "the Lord's Supper," and said their method of eating it was not the Lord's Supper. Thus you see he was instructing them concerning the Lord's Supper.

I have a few minutes more, and I will devote them to what I call the *Perfect Revelation Argument*. 2 Tim. 3: 16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Some versions give it, "all inspired Scripture," but the meaning is the same. Now I want to know where any part of the Scriptures informs the disciples of the Lord Jesus Christ, as they existed as a body, constituting the church of the living God—I want to know where any part of the Scriptures teaches them to kill an ox and boil it, or stew it and make soup and come together and eat a meal for the purpose of satisfying hunger, or sufficient of a meal at any rate to indicate that it is for that purpose, or sufficient to be a consideration with reference to their physical man. I want to know where it is done. I want to know where it is authorized, where it is commanded, where any fragment of Scripture addressed to the disciples by the Lord Jesus Christ authorized them to kill an ox and boil it and make a meal and eat thereof and call that the Lord's Supper.

I have presented before you seven arguments; first, the *Pass-over Argument*; then, the *Priesthood Argument*; then, the *Flesh and Blood Argument*; then, the *Established Order Argument*; then, the *First Day of the Week Argument*; then, the *Delivered Argument*, as we may term it; then, the *Perfect Revelation Argument*, in favor of the position which we occupy, that the bread and wine of the communion, constitute the Lord's Supper, and it is to be observed on the first day of the week only, as it is done in the church I represent.

ROBERT H. MILLER'S FIRST REPLY.

Brethren Moderators and Christian Friends:—I arise before you to follow, at least to some extent, the remarks which you have heard, so far as they go to establish the proposition which my friend has affirmed. I will admit, however, that it is a difficult thing to do. If a man gets up his arguments in such a shape, and calls them by some peculiar name, it is a little difficult to follow them and reply to every one, especially when he names some Scripture which does not bear on the subject at all. But we will reply to some things he said.

His first argument was, that Christ is our passover. And in order to sustain that argument he went back to the Jewish passover, and he said, you will remember, "that they were to kill and eat a lamb on a certain night." That is what you find in the Jewish passover. Then he left it. What did he get out of that to sustain his proposition? If he applies that to the practice of his own church it will condemn it.

He had another argument, about "the change of the law, and change of the priesthood." I could not see how that affected the argument, or how it affected the matter of his having a right to call the bread and cup the Lord's Supper. I want to look a little further.

His next argument was what he called "the flesh and blood argument." I can not see how he could bring that as an argument, when Christ said, "Except ye eat my flesh, and drink my blood, ye have no life in you." How that Scripture proves that the bread and cup are the Lord's Supper, that is the proposition; and how it has any bearing on that, I can not see; or how it could

be taken as proving his proposition on the Lord's Supper, I can not understand. Hence I shall spend but little time over it.

The next argument is "the established order argument." That is found in the second of Acts, where it reads that "they continued steadfastly in the apostles' doctrine, and breaking of bread and prayers." That is the established order argument. Then they brake bread without the cup. Oh, yes, he must have the cup. Then he must have added a little more than is found in the second chapter of Acts. Let me add a little more—feet-washing and the supper—and it will prove my position. If he proves his point in that way, by adding what is lacking when he comes to the "established order argument," then anybody can prove his position. They can take one verse of the Bible and prove anything. Is he going to make an "established order argument" by adding some Scripture to make out the practice which he wants to prove?

I believe he brought up what he called "the first day argument." I could not help but notice how he maneuvered around to keep from overturning it. He called it "the first day of the week argument." That is in Acts 20. He referred to it and read a part, but stopped before he read it all. There "they came together the first day of the week to break bread." That read all right. Now will you go on and read it all? "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." When was that? They met together the first day of the week and staid together until after midnight and then broke bread after midnight. Do n't you know that would be the second day of the week? That was when the week commenced according to our time. This was at Troas, and that was a Gentile country not belonging to the Jews, and they kept Roman time. Has he an iota

of proof that it was on the Lord's Day? Not a bit. But if he can add to it, as he did in the second chapter of Acts, he can get it there. But this adding is what we object to. Then he delivered an exhortation about the "resurrection day." But you can not find in the New Testament that they took communion on that day. Did Christ institute it on that day? My opponent knows he did not. Then it was not instituted on the first day, and we can not find anywhere that it was taken on that day. Why settle down on a practice of his church which he can not find in the Gospel? I could not help but be a little diverted in my feelings, after the Scriptures he read. He went to First Corinthians and read: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Does that prove anything for him? If it read: The bread which we break is the supper of the body of Christ, then he would have what he is contending for. The cup of blessing which we bless is the communion of the blood of Christ. This tells you what it is; not the supper, but the communion. The apostle tells you what it is; and in the face of inspired men my opponent comes and says this is the supper. But the apostle is telling you all the time that it is the communion. The Elder says, "We go over to First Corinthians 11, and there we find the bread, and there we find the wine, and there we find the table." That is true. But did he use this bread and wine as the Savior did? No, sir. Did he use the table as the Savior used it? Did he have the bread and wine there on the Lord's Day? Not any proof of it. Because he has the bread and wine, does that prove it is the Lord's Supper? No, sir. Where is the proof? It is in his assertion, not in his argument. We say that having this bread and wine and using it differently from what the Savior used it is wrong. To have the bread, and the cup, and the table, and use them as the Lord used them, then he will prove that he is right. But to use them in a different way proves that he is wrong.

He had an old Scripture argument. I could not get at what he meant by that. Sometimes when he gets up an argument, I look to see where it strikes the point at issue, and if it does not come that way I do not get it. It is just like when a man throws a stone. You look to see if it is coming your way, toward you. If it is not, you do not care where it goes, and do not mind it. When

I read a Scripture I like to know how it bears on the point at issue. He sat down after casting a little slur. I suppose it came from the thunder he has been giving you. He has been telling you ever since this debate commenced that after a while he was going to show that I "was ■ Judaizing teacher, and not a Christian." It does not scare me, because I heard distant thunder when I was a boy. [Laughter.] I do not want to make you laugh, but make you think. Now, he spent half an hour and never reached an argument until just as he sat down, when he said that we "killed an ox." I do not know, but I suppose he meant the Jewish passover. He said we had no Scripture for it. But we have Scripture for eating a meal of some kind. We might as well eat an ox as anything else. That makes as good a meal as anything. And you could not eat it without killing it. I do not know why he put it at me for killing an ox. Why did n't he say eating it? But what he meant I could not tell precisely. Perhaps he will tell you after a while. Now, I do not want to spend a great deal of my time in this way. I want to answer all the arguments or anything like arguments which he presents, but I want to build up the truth, and I want to get the issue between him and me before you.

Our first argument is the groundwork of the supper, founded on the example of Christ when he instituted his communion. And I contend that when my opponent passes the day of Pentecost, he must take all if he takes any. He has admitted that the foot-washing, the supper, and the communion were all at the same time, and at the same place, and instituted together. Now I do not want him to take out a part. I was going to use one of his own expressions, but I do not know that it would be polite. I was going to say "swoops down and takes what he wants." But he is going to take the part which suits him and leave the balance. This argument is founded on the precept and example of Christ, and we want to know what there is in it. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." That is in Matthew 26: 26, 27. Now I will read Mark 14: 22, 23. It is about the same thing: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and

said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many." We will read Luke 22: 19, 20: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." We might read from John to show you that at the same time they had a full meal, they had a supper and feet-washing. The point we want to make here is that, in the example of the Savior, there is a difference between my opponent's position and that of God's own Son. There is such a difference between them that we can not accept his authority or right to change God's Word in this, as he wanted to in the last proposition. And when he comes to changing the precept and example of the Son of God we say, No. In this precept or example of Christ there are several points of difference between my opponent and myself.

The first is, *the communion after supper and in connection with it.* There is nothing clearer than what the Savior did. Listen to Luke: "Likewise also the cup after supper." And to Paul, First Corinthians 11: 25: "After the same manner also he took the cup, when he had supped," showing you that it was after supper, and in connection with a meal. And all of you who read your Bibles know that is so. That is the first point of difference between him and the Son of God.

Not only was it instituted after supper, *but in the night.* This is the second point. I want you to notice that the Lord Jesus instituted the bread and cup of communion in the night after supper; but my friend takes his in the day-time, and before dinner. Listen to Matthew 26: 31: "Then saith Jesus unto them, All ye shall be offended because of me this night." Mark says the same thing. John says, 13: 30: "He then, having received the sop, went immediately out; and it was night." They all say it was night. And Paul says, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread." How can my friend come up and claim that he observes this ordinance according to the will

of God, according to the Gospel, when he changes it, not only in one, but in two particulars which we have found?

There is another point of difference. The third is that the Savior instituted the communion *near the middle of the week, on Thursday*. It is the general opinion that it was on Thursday according to the Roman time, while my friend takes it on the Lord's Day only.

Another point of difference, which is the fourth one. The Lord had a table; my friend has no table for the communicants to eat at. In Matthew 26: 20, 21 we read: "Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me." Mark 14: 17: "And in the evening he cometh with the twelve." Luke 22: 14: "And when the hour was come, he sat down, and the twelve apostles with him." That would make thirteen. And then, in the same chapter, verse 21: "But, behold, the hand of him that betrayeth me is with me on the table." There were thirteen sitting at the table. When he talks about a table that is spoken of, it is the Lord's table. You get that from the Lord's own example, and you have the Lord's table, and the Lord's people sitting at it, and the Lord's Supper on it, and the Lord's people taking the communion after the supper. My opponent never had such a table as that. He never used a table in that way, and never used a table at that time of day. They have a little table, if any table at all, and no one sitting at it or eating off it, and call it the Lord's table, when the Lord never had such a table in the world; when there never was such a table used in connection with the ordinances, my friend has no such privilege, no such right as he assumes in changing the Lord's table.

Now in each of these points there is a difference between him and me. There are four points of difference between him and the Son of God. But that is nothing at all to him. If he has the power to take hold of an ordinance that God has set up and called holy, or established by the Holy Spirit, and take it out of the way and set up something else and call it holy, he can do almost anything. But, mind you, we are arguing upon the truth that was revealed. My opponent says he is founded upon God's Word, upon the Scriptures, building on the Gospel; but we fear

he is only making such assertions as that to keep you from seeing that he is not following the Gospel at all.

I want to read you a little. We have had a little dispute here about what Campbell says. I will read from Campbell, on page 54, in regard to the understanding we should have of the words. We have that up to-day. He says:

The language of the Bible is, then, human language. It is, therefore, to be examined by the same rules which are applicable to the language of any other book, and to be understood according to the true and proper meaning of the words in the current acceptation at the times, and in the places in which they were originally written and translated.

We read that from Campbell, to show that to understand the meaning of the Scriptures the language is to be understood and interpreted as other books are.

We now want to present another argument, and then we will make an argument of each point of difference between Christ and my opponent. But before we proceed with these four arguments of difference we want to get down to the point that he is bound to prove. He has to prove that the bread and cup are the Lord's Supper.

Our second argument is drawn from the meaning of the Greek word *deipnon*, which is translated supper. We want to get the meaning of that word, and we will turn to Greenfield's Lexicon first. We want to get what *deipnon* means, that which is translated from "*kuriakon deipnon*," from the eleventh chapter of First Corinthians. He says that *deipnon* in the New Testament means supper, the principal meal of the Hebrews, and taken by them in the evening. Now let us read from Liddell and Scott. Their lexicon says that *deipnon* is the principal meal, whenever taken, the chief meal, answering to our dinner, in Latin *cæna*, begun towards evening, and often prolonged until the night. Now I want you to notice that Liddell and Scott say that it is the principal meal, and that Greenfield says it is the principal meal. Now here is the word *deipnon*, the word he is going to prove the bread and cup to be. It occurs in the New Testament sixteen times, and let us give them to you. Sixteen times, and my opponent takes one of them and says that time it means the bread and cup of communion. It refers to the upper room at the *feast*. They

made a *supper* and invited the lords and high captains, and it was in the upper room at the *feast*. That makes a dinner or supper.

ELDER SOMMER.—Chapter and verse, please, of those.

ROBERT H. MILLER.—I will not give them all, it would take too long, but I will give several. I will give one in Revelation 19: 17: "*Unto the supper of the great God.*" Revelation 19: 9: "*Unto the marriage supper of the Lamb.*" Now I will give you one in Mark 6: 21: "Made a *supper* to his lords, high captains, and chief estates." Luke 14: 16: "A certain man made a great *supper*." That is enough to show the meaning. I wanted to show you that the meaning was that the greatest meal spoken of in the New Testament, the greatest feast was expressed and represented by this word *deipnon*. All the lexicons agree upon one fact, that *deipnon* means a full meal. It means, in the lexicon, the chief meal of the day. You see in the Scriptures it means a great meal, and is thus used in the Gospel. We bring this argument against him. If he can take what means the full meal, what is the principal meal of the Greeks, if he cuts it down to a wafer of bread and a sip of wine, what will he do with *baptizo*? If he cuts the supper down to a sip of wine and a piece of bread, can he not do the same with baptism? But about baptism, he will take that in its literal meaning, and must have water enough to cover a man all over. But when he comes to *deipnon*, which the lexicons positively prove means a full meal, he does not want to take the literal meaning of that word. If *baptizo* means to dip or immerse, in its literal sense, and he insists on taking it in its literal meaning, why not do the same with the other? If he can get *deipnon*, the greatest meal in the New Testament, down to a wafer of bread, why can not the Pedobaptists get *baptizo* down to sprinkling, on the same principle? It is the same principle he adopts in proving that a wafer of bread and a sip of wine is a *deipnon*, or supper. Upon the same logic can the Pedobaptists prove that a few drops of water is an immersion; it is just as easy, if we set aside the literal meaning of the word. Campbell says we must take the literal meaning as being the only safe rule of interpretation.

Our third argument is drawn from the fact that the inspired men of God had an established full meal in the apostolic church. The communion was connected with the full meal by our Savior, and it is clearly shown that a full meal was kept by the disciples

in the apostolic age. Both Peter and Jude speak of it in the early age of the church. The argument we want to make here is, that in the apostles' day, while the apostolic church was under apostolic control and teaching, they had a meal in the church which they called the feast of charity, *agape*; they had a meal in the church at that day. Is he going to get other arguments to prove that this bread and cup is the apostolic feast of charity, or *agape*? Where does he get an argument to set aside this feast of charity? Again, as we know that in the apostles' day there was a feast of charity in the church, we know my opponent's church is not built upon the practice of the apostles, because in his church he has no feast of charity. Neither is it built upon the precepts of the Son of God, because we know it differs from him in four leading points. They are enough to destroy the analogy and show that my friend's practice or teaching is not built upon the authority of God's Word. We want to read you some authorities, but we have not the time for them just now, as we have only a minute or two left in which to take them up. We prefer to get all our arguments before him, because we want him to overturn them, if he can, and show that we are not correct in our arguments, and that they are not well founded.

Our fourth argument is, that the Savior's example gives the communion in the evening, and after supper. One point in our argument is the meaning of the word *deipnon* as used by the apostles, Luke and Paul, to show how they both referred to it. Paul, although he was not present to see the example of the Lord, yet he received it directly from the Lord, First Corinthians 11: 23. Passing over Pentecost, passing over the time between the example of the Savior and Paul's conversion at Damascus, he says: I received it of the Lord Jesus the same night. No man ever received it from the Lord any other way than in the night. Not as my friend takes it; no, sir. He will not receive it as the Lord gave it, or receive it as Paul did, in the night. But with his mighty hand he will change that which does not suit him. That which was in the night he will change to the day-time, and call it a passover anyhow, and say it is our passover.

DANIEL SOMMER'S SECOND ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—I was a little afraid of my friend, that as he was moving along so slowly he would not get to his main point, and that is his criticism on the word *deipnon*. I did not want to interrupt him, or else I would have said that I assume it is a *full meal*—a *chief meal*—that the Hebrews meant a FULL MEAL by it. So we let him go along in his own way and refer to his lexicon. He calls it Lidle. I feel like protesting against that pronunciation, but nevertheless will let it go. That is not the name of the author. But what we want to bring before you is the criticism he offered; and we will begin near or about where he left off. I want you to understand that he and I are perfectly agreed about that word *deipnon* translated supper, meaning a full meal—a complete meal—a chief meal or the chief meal of the Hebrews. There is not a particle of doubt or a question between him and me on that point, so far as the meaning of the word is concerned, or so far what the lexicons say is concerned.

Now then first of all referring to 1 Cor. 11: 34, where we were a while ago, we find that Paul said: "If any man hunger, let him eat at home, that ye come not together unto condemnation." So the people were not to come together hungry when they came to eat the Lord's Supper. And yet they were when NOT HUNGRY to EAT A FULL MEAL. I protest against any such slander on the Lord Jesus or the apostles, that they authorized gluttony; and what else would it be? They were forbidden to come together HUNGRY, and yet they were to come together and eat a FULL MEAL. That is SLANDER upon the Book which I accept. It is a SLANDER ON THE BOOK, and I *reject*, DENOUNCE and RENOUNCE IT WITH INDIGNATION! We are getting where we expect to show that the German Baptist teachers and preachers are Judaizing teachers and preachers, because what Matthew, Mark and Luke called "the passover" they say is the Lord's Supper mentioned in the eleventh chapter of First Corinthians. I throw that down to my opponent to grapple with. I want him to sleep over it; and when we come together to-morrow morning, I hope he will give it his brightest and best thoughts and deal with it the best he can, and undertake to show what the Lord had that night was a *new something*, and

was not the old Jewish passover. He would have us go back and eat the old Jewish passover. Do not forget that. I lay it down before him now. He may try to grapple with it in his next speech, but I would rather he would defer it until morning if he sees fit, and then give us his best thoughts about it. But may be he feels fully prepared now. Then I want to ask this question: Was not the Lord Jesus Christ a *full* Savior? Was not he a *complete* Savior? Was not he a *perfect* Savior? Was not his body a *full* and *complete* body? Did he not suffer *full* and *complete* sufferings? Did he not die a *full* and *complete* death? Did he not make a *full* and *complete* atonement? If he did all that, why then there is no word in the Greek language that could have referred to an institution that represented his body and his blood and consequently all of his sufferings and sacrifices for us which were so complete, except the word *deipnon*, which means a full meal. That is where the matter hinges so far as the supper was concerned. He would belittle it by saying it is "a wafer of bread." He ought to have said a crumb because we do not take it in wafers, but take one loaf and break it and partake thereof just as the Savior said in Luke 22: 17. He took the cup and gave thanks and said, "Take this and divide it among yourselves." So there was the cup to be divided among them. And he took the bread and gave thanks and brake it and gave it unto them and said, This do in remembrance of me. So the cup was to be divided among them. It does not say *cups*. It is *cup*, in the singular, and they were to divide that among themselves. He took bread and gave thanks and brake it and gave it to them. They were to divide the cup among themselves and they were to divide the bread among themselves. And that is the way the disciples of Christ do now. Now then the bread refers to his body, that was complete and perfect in itself. The wine refers to his blood, which was completely and fully shed, even his life's blood, his very heart's blood was shed. It refers to that complete atonement, that complete sacrifice, that complete suffering and complete death by which he made full propitiation for our sins; and not only ours, but for the sins of the whole world. The word *deipnon* most beautifully applies to that which represents such a transaction on our behalf. The mistake this elderly gentleman is making is, that he looks upon it purely from a stand-point of old Judaism, to eat for the purpose of satis-

fyng hunger, or eating, as he says, a full meal in a physical or temporal sense. That is where the trouble comes in. And we are just getting where we propose to fasten on him the fact that he is a Judaizing teacher on the subject of the communion. And that is the foundation of all his other mistakes, I think it may be safely said.

Now I want to give you an illustration to save him the trouble. He talks about giving this a spiritual meaning. We go through the Scriptures and find words which previously had nothing else than a carnal meaning. You have in the New Testament the same words with a spiritual signification. I give you one word—the word “fight.” Previously it had been used in relation to carnal warfare where men pierced each other through with spears. Paul says to Timothy: “Fight the good fight of faith.” You see the spiritual meaning there. In the same way we might take the word “warfare,” and might find many others. The Scripture will crowd him and load him down with illustrations of the same kind. They were taken from the Pagan world. The Holy Spirit took these words and gave them a spiritual signification, like the words “fight” and “warfare.” The trouble is, he looks upon this institution just as the Jews looked for a Messiah. They looked for a temporal king to come and sit on the throne of David who would drive out their enemies before him. And throughout the course of Christ’s personal ministry there were his disciples with that idea in them of a temporal monarch—a temporal government—a temporal kingdom. So they looked at him and began to inquire who was going to be greatest in that kingdom. Even after he had risen from the dead, they said, “Lord, wilt thou at this time restore the kingdom to Israel?” It was the old mistake of the Jews looking for a temporal something, looking at the Lord Jesus Christ from a temporal stand-point. And we believe the church which my opponent represents has adopted the same error with reference to the Lord’s Supper, which we affirm is the communion of the apostolic day. And they look upon this from the stand-point of eating a full meal—from the temporal or earthly or sensual stand-point. That is their mistake. But if you will remember, as I said, this refers to Christ’s suffering and death, to what he said and did for us. So you see that is complete in itself, and you see there is no other word except that

which means a full meal which would have any application thereto. What my friend is doing is adopting the Jewish passover. I throw that down before him and challenge him to take it up. I challenge him to take the negative of the question that Christ ate that night the passover of the Jews, which was not a new institution. And on that question I will take the inspired writers against all the historians which he can bring to bear on the subject.

He brought up what Campbell said about interpretation. I have a note here, "Borrow Campbell," but it will take only that much time. Campbell in all he said with reference to interpretation—however a man may construe his words to suit himself—intends the Bible should be its own interpreter. There was no man who gave greater demonstration that the Bible should be its own interpreter than Campbell. He said the language of the Bible is to be understood as other language and be interpreted as other books are interpreted. How do we treat them? Look at them and allow them to explain themselves. We allow the Bible to do the same. Will you allow me, sir, to have that book to read that passage? (Borrowing Campbell.)

"As, then," he says "there is no divine dictionary, grammar, or special rules of interpretation of the Bible [page 55], then that Book, to be understood, must be submitted to the common dictionary, grammar, and rules of the language in which it was written; and as a living language is constantly fluctuating, the true and proper meaning of the words and sentences of the Bible must be learned from the acceptance of those words and phrases in the times and countries in which it was written. In all this there is nothing special; for Diodorus, Herodotus, Josephus, Philo, Tacitus, Sallust, etc., and all the writers of all languages, ages, and nations, are translated and understood in the same manner."

What is it that my friend does? He makes a mixture of common grammars and dictionaries, and then tells you the grammars and dictionaries are fluctuating. Are you going to measure the Bible by fluctuating grammar or dictionary? He comes back and says these Bible terms are to be learned from the acceptance of these phrases in the times and countries when they were written. He has not brought forth one book from the times when they were written. They were all subsequent. Not one of his histories informs us concerning the times when these books were written. John finished his vision on the isle of Patmos before any of those

authors wrote. And he is not willing to take one of those authors all the way through. They give certain interpretations which he will not follow. And thus there is nothing in them for him whatever. But when we come to take the Bible in the light of those times and circumstances, especially the language of the Book itself, we let the Bible be its own interpreter. Campbell set forth that idea with more earnestness than any other man of his day and generation. Thus we have that which I have been pursuing, my friends, for these seven days before you. We are going backward on his speech and consequently it is a little difficult to say just where we left off and where to begin.

My respondent said it was a difficult thing to follow a man that cuts up his arguments after the manner I do. Well, I claim every Scripture is an argument. He said he could not see the *Passover Argument* and could not see the *Priesthood Argument* and could not see the *Flesh and Blood Argument*. He could not see the *Established Order Argument*. He could not see the force of the *First Day Argument*. And then he charged me with making some maneuvers to prevent him from overturning the position which I occupied. So far as that is concerned, I did not have the highest hope of converting my opponent; especially when I learned he was an elderly man. I have told you that when men have grown gray in a position which they occupy it requires superhuman humility for them to acknowledge they have made a mistake. And consequently when Harvey (to whom I have previously referred) discovered the circulation of blood, there was not a physician in Europe, according to Sir William Hamilton, above the age of forty who would accept it; but the younger men did. So in this day and generation, we expect the rising generation to talk over these matters and be convinced. But there are some men who have grown gray in a wrong position. They do not allow themselves to think of changing. Hence no wonder that he does not see these arguments, or can not see them. The Savior spoke of a certain class of people who would not see certain things. He said: "Their eyes they have closed, lest they see with their eyes; and lest they hear with their ears, and understand with their hearts and should be converted and I should heal them." If my opponent were under forty years of age (I am not casting reflections on gray hairs, because I know they are a glory when found

in the way of righteousness) but if he were under forty years of age I think he would feel the force of what I have said about substantiating himself by the old documents which he has brought before you this afternoon. He said I can not affect him. That may be true.

With reference to the *Passover Argument*, Christ is called "our passover." He is the one who was sacrificed for us. If we believe him we will be saved. Christ is our passover and he is now presented to us not only in the Gospel generally but he is presented to us in that bread and wine of the communion. And that is the reason that it should be called the Lord's *deipnon*. With reference to the priesthood the argument was just this, that the priesthood being changed there was a necessity also for a change of the law. I expected he would try to fasten on me the NIGHT business, because Christ gave that AT NIGHT and therefore it would have to be observed AT NIGHT. I stated carefully this principle to him, that there being a change of the priesthood there was a necessity also for a change of the law. And when we come to inquire we find that the disciples met together—on the first night of the week? No sir. The first DAY of the week. And I have no doubt that they attended to that which they primarily met to celebrate, even before the apostle Paul had met with them. I have no doubt of that whatsoever.

Now then I want to call attention to this. The reason why Christ gave that at night, was that he ate the Jewish passover at night. He had eaten the Jewish passover THAT night. And inasmuch as that was his last night, it was the only time that he had to give it. And having fulfilled the Old Testament to the very uttermost, he instituted what was to call to the remembrance of the disciples of the Lord Jesus Christ their deliverance from sin, namely, his sufferings and his death in their behalf. So when he fulfilled the Old Testament in eating the passover, he then opened up something else which was to bring before us Christ as our Passover. But I am not surprised that my respondent could not see it.

The *Flesh and Blood Argument* he could not see. He could not see the force of that. We read in John the sixth chapter, and then called attention to Matthew the twenty-sixth and showed how we could not understand John the sixth chapter about the eating

of his flesh and drinking of his blood without the Savior said on the night of his betrayal about the bread being his body and the wine being his blood. That brings us again to Christ as our *deipnon*. He is our passover. The bread and the wine constitute the supper, and the word *deipnon* is justly applied to him in whom, as Paul says, there dwelleth the fullness of the Godhead bodily and who made the full sacrifice in our behalf.

As to the *Established Order Argument* he says, if I will only allow him to "add a little" more he can have the feet-washing right there. The Scriptures give us various illustrations of mentioning a part of something for all; a part for instance of the requirements in obeying for all. Faith, for instance, covering all the rest; because we can not do anything acceptably unless we have faith. Now then, my hearers, if in connection with this we had the water mentioned he might have added, upon the same principle, the feet-washing; but the water is not mentioned there, the bread is. That is a part of this institution. And upon the principle of the part being mentioned for the whole here, it embraces all of which it is a part. But the feet-washing is not mentioned, nor any part of it; and the holy kiss is not mentioned nor any part of it. He can not have it. *He can not have it. HE CAN NOT HAVE IT.*

Referring to the apostle Paul's language, "the bread which we break is it not the communion?" he says it should read, "Is it not the supper?" Then he says, my "own witness tells us it was the communion. Hence it was not the supper, because he has bread and wine and it does not prove that he had the supper." We have shown you why the bread and wine should be called the Lord's *deipnon*—the Lord's Supper. We want him to grapple with that; we want him to deal with it squarely. We want him to deal with it fairly, and it is just at that point that one of the grand features of this controversy is going to be settled. If we can show that he has been looking at this, as we expect to—that he has been looking on this institution from the stand-point of taking a temporal or carnal view thereof, we show that he occupies in that respect the same position as the old Jews did who looked upon the Messiah as a temporal monarch.

He endeavors to make capital by saying that I with a mighty hand would change it. That is upon the same principle that he

previously charged that I would cut the Gospel in two. He said he was against me on that ground. He will be against me, I suppose, on the ground of my making these changes. I point out the changes that the Lord made, that the Lord mentioned in his Book. The trouble with him is that he will not see them. If he sees them he will not acknowledge them. He will not confess them, and then for effect he charges that I make a change; that I am doing the changing. I thrust that back upon him as another one of those fallacious maneuvers, endeavoring to cast reflection upon me, because I point out and insist upon and maintain the changes that the Lord himself made—that the Lord himself MADE and AUTHORIZED. And I am pointing out now that as Christ is the end of the law for righteousness to every one that believeth, that we have nothing to do with the Jewish passover as an institution binding on us, which we are to be governed by any more than we are by the rite of circumcision. But we come to the apostolic records, and we find they met on the first day of the week to partake of that institution, which of all others which the world has seen, has the right to be called the Lord's Supper, because of what it means, because of what it embraces, and because of what it implies. My time is not up by three minutes, but we can afford to let the matter rest here.

ROBERT H. MILLER'S SECOND REPLY.

Brethren Moderators and Christian Friends:—I am before you again to reply to some things said by my friend, and then to proceed with my argument. He said a good deal, but I believe he referred to one thing, the passover, five times in his last speech, and I believe I will mention that first. He said that we have "the Jewish passover," and he said, "I will throw that down until morning, and let him have it over night, and let him come here to do his best with it; he can take it now if he is prepared, but better leave it until morning." I will leave it until morning, if he wishes. It would be prudent, after he submitted it until to-morrow morning, to leave it there. I hope he will now leave it until morning. But, as he is not here to please me, he can do just as he chooses about it.

The next thing he said was that he had proved, and he repeated that a dozen times, that he had proved that the bread and

the cup are the Lord's Supper. If he did it, I do not know just how. I heard what he said, but I did not hear any proof in the same. He gets out on one branch of logic and says, "Christ was a full Savior, and that the bread and cup are a representation of Christ's death and suffering, therefore it is a full meal; it is a supper." If that kind of logic will prove that the bread and the cup are the supper, then he has proved it. I called it a wafer of bread and a sip of wine. He said I ought to say a crumb. I like to suit him when I can, and will make that change to suit him if it comes convenient. He proves it in his way at another place; and let me show you how. He said, "The bread is his flesh, and therefore it is the Lord's Supper." Does that prove it? He says that the cup is his blood, and therefore it is the Lord's supper. What does that kind of proof amount to? Then he came at it in this way; he said, "The bread is complete in itself, you know." He said that Christ was a full Savior, and therefore the bread and wine is a full meal. That is reasoning in a circle, and now "because the bread is complete in itself," therefore it is a complete supper. Is that what he means? I suppose there is nothing in the syllogism to prove that, if you bring it down to logic. He says that the "cup is complete in itself, and therefore it is the Lord's Supper." Now if you can see any reason or proof in such as that, I can not help but feel that you are very easy to convince that it is the Lord's Supper. He says we look on this as a mere temporal affair, just as the Jews looked on Christ's kingdom as being temporal. We do not do that. I believe we have more faith in the spiritual things of God and his Word than my opponent has. I think so. But he has preached it all over this country that you must obey these commands literally, that you must have a literal obedience. He has preached that, and it is one reason of this discussion. We preach that you must have the Spirit and the works both, and not leave out either. We think he has preached literal obedience without having the works, and hence this debate now. We are debating the works, and he goes off and says you can do this and that spiritually. He jumps clear away from us. He jumps clear over on to the Quaker side, and what can I do? Here is a command that you must obey literally, and here is one that he says is spiritual. I can not discuss the question of literal obedience to the commands of God when he makes them spiritual. We hold that

you should obey the commands of God as he gave them, in precept and example by his own Son and by the holy apostles, obey them because there is a spiritual design in God giving them, and, as we told you yesterday, because they come from spiritual truth or doctrine, from which they originate, and that they are to be a manifestation of it before the world.

My friend had a good deal to say about the Lord's Day being an argument in favor of the bread and cup being the Lord's Supper. I could not understand where he made a point in his argument, that, because it is called the Lord's Day, it proves that this should be called the Lord's Supper. We call it the Lord's Day because the Word of God says so. It says the Lord's Day very plainly. But the Word of God does not say that the bread and cup are the Lord's Supper. The Word says the bread and cup are the communion of his body and blood, not the supper of his body and blood. I would like to have him come out a little nearer the Scriptures. He brought up the twentieth chapter of Acts, where they met together the first day of the week, where they staid and preached until midnight, and after midnight restored Eutychus to life, and Paul went up and broke bread after midnight. My friend says, "I have nothing to do with that." He says, "I believe they broke bread before midnight." We do not want his belief, we want his proof. Are you willing to say that is all right, because Sommer says he believes it? No, sir; we want proof. The Word says they came up and broke bread, using the same words in the seventh and in the eleventh verses, when it says he came up and broke bread. Using the same words, does the evangelist not mean the same thing? If he does not, I want my friend to tell what the eleventh verse does mean, breaking bread after midnight. If he comes to tell us what that means, I presume he will get his ox and supper, something to eat, will he not? I would like to see what he will do. I want to know if he will follow his own Scripture as an example. Here we find a place where the disciples came together and remained until midnight, and then broke bread and ate. He brought something forward to prove it was the Lord's Day. It began on the Lord's Day and lasted until the next morning before they separated. He says he believes they ate the Lord's Supper, or took the Lord's Supper, before night. What did they take after night? We would like to have him explain

that. He says he *believes* they ate once after they came together before night. Let us have some *proof* of that, and then tell what they ate after midnight.

We will now return to our arguments and get them before your minds as far as we can. You remember our third argument, the one we were speaking of when my time was nearly out before. We read just enough to introduce it, so he could have an opportunity to attack it. If he replies to it with some kind of spiritual obedience, I am done. If he steps away from the literal meaning of the Bible and obeys it spiritually, he can obey it all spiritually, this as well as the other, and take baptism and every other observance spiritually. I believe he can do so with one just as well as with the other. But we are for obeying it all, just as it was obeyed by the Lord Jesus Christ and his holy apostles.

Our fourth argument is drawn from the fact that the holy men of God had an established, full meal in the apostolic church. They did not say, We will establish it spiritually, but they had a full meal which they called the feast of charity. It was a literal meal. We are sure of it, because the apostle says there are wicked men, they are spots in your feasts of charity. So it was a feast at which the wicked men participated. He says, "when they feast with you;" it must be a literal meal, because the wicked could not take a spiritual meal. We have a meal which the apostle says the wicked may not have. I will read a little. I want to bring before you the fact that not only the apostolic church, but the ancient Fathers had a feast of charity. And before I forget it, let me read a little more from Campbell, the same my friend read; but he did not dwell on it:

The words and sentences of the Bible must be learned from the acceptance of those words and phrases in the times and countries in which it was written.

When was it written? Away back, eighteen hundred years ago. And when you get the witnesses concerning the meaning of these words and phrases in the time when the Scriptures were written, you have to go to these old musty books, and we will get one of them now. I will read from page 567 of Bingham, to show you how the Lord's Day was spent:

The Lord's day was spent in psalmody, and reading of the Scriptures, and preaching, and prayer, and receiving the communion, which were their solemn acts of worship on every festival.

You see all their festivals in the church, away back there in the time when the apostolic church was instituted, that all these festivals, when they had a feast of charity, were in connection with the communion. But now let us read again, from page 752 of Bingham. It will require a little patience, but we want to get it:

Justin Martyr takes notice of these oblations saying, they that are wealthy and they that are willing give according as they are disposed, and what is collected is deposited with the bishop, who out of it relieves the orphans and widows and those that are in sickness or in pain or in bonds, and strangers and travelers; in a word, he is the curator of all that are in need. Tertullian gives the like account of this practice in his time, only he distinguishes between the weekly and the monthly collections. Every one, he says, offers a small alms monthly or when he will, and as he will, and as he can.

Then he goes on further, and adds:

Only one part of it, he adds, was sustained upon a sober feast of charity, where the poor had a right to feed as well as the rich.

There we want to show you the communion service in ancient times was connected with the feast of charity. Next we refer to page 831 of Bingham, and here is a quotation from what Dr. Cave says in regard to this matter. Dr. Cave is not a man of these ancient times, but, referring to them, we will read what he says:

It is probable that in the apostles' time, and the age after them, this feast was before the communion, in imitation of our Savior's institution, who celebrated the sacrament after supper. And St. Paul, taking the abuses of the church of Corinth, reproves them, that when they came together for the Lord's supper they did not tarry one for another, but every one took his own supper, and one was hungry, and another was drunken. All this, he says, must needs be done before the celebration of the eucharist, which was never administered till the whole church met together.

Now Bingham refers to the ancient division. He says:

The like is said by Theodoret, Ecumenius, Theophylactus, and others upon that place of the apostle. From whence it appears that this was a rite always accompanying the communion. And it is a singular opinion of Alaspinaeus, when he asserts that these *agapæ* and the communion were never celebrated at the same time, which he maintains without any foundation against the concurrent sense both of ancient and modern writers.

This we read to show that the Greek Fathers kept up the old feast of charity. We will read from Mosheim, page 121. After he has spoken of these things, he speaks of the time when they were put down. He says:

On the other hand the *agape* or feasts of charity were now suppressed on account of the abuses to which they gave occasion amidst the daily decline of that piety and virtue which had rendered these meetings useful and edifying in the primitive church.

He speaks of the time when they were put down. We will read again, from page 833 of Bingham. After these feasts had been in the church, existing in it a long time, we know how they got out of the way, and we will speak to you a little about that after we read. He says:

However such abuses were committed in these feasts that the council of Laodicea not long after made a law against having them in the church, forbidding any to eat or spread tables in the house of God or the church. And a like decree was made in the third council of Carthage, forbidding the clergy to feast in the church unless they were by chance on a journey.

We read that (page 833) to show what they had in the ancient times; that they held a feast and the communion together, that it was the universal practice, and that it was so common in the early ages of the church that it was found every-where connected with the communion. Sometimes the communion was taken before the supper and sometimes after; did not always have it alike in that respect, but always had them together. Here he speaks of the time of Cyprian:

By which it is plain that in Cyprian's time there was no absolute rule to forbid communicating after supper, though the practice began generally to be disused, and the common custom was to receive it fasting and at morning service.

Tertullian shows you that they changed it from after supper to the morning service, and had it there a while, and then abolished it entirely, deciding that they should not spread tables in the church. We refer to these things because we want you to see how the apostolic church, in the apostolic age, had a feast, and that feast lasted in the church for a long time. But after a while the Roman Catholic Church abolished that feast, took it out of the way, and we want to point out to you that the church of my friend follows the Roman Catholic Church, in abolishing that feast along about the fourth century, though the ancient church, before the corruptions came in, before the church went so far astray, followed the example of the Savior and apostles. We want you to remember our fourth argument, which is founded on the fact of our Savior's example, which gives us the communion in the evening after

supper. We might refer to a number of historians to show that in the ancient church it was a common thing. We could furnish you with quite as many more as we have, but we think it not necessary to give more to show you that in the first age of Christianity the practice was universal, that the ancient church had a full meal, and that the apostles had a full meal, and called it a feast of charity.

Our fifth argument we bring against the position of our friend is, that he holds the communion service on the Lord's Day only, or on the first day of the week. We do not object to the first day of the week. The only objection we have is for him to make the first day of the week the only day, when we know the Son of God did not institute it on the first day of the week. But for him to come up and establish a church which will prohibit you and me from observing the communion of the body and blood of Christ on the very day, and at the very time in the week, and in the night, like our Savior instituted it,—when we come to meet him on that proposition, we feel that he certainly has no authority to do so, and we bring it as an argument against him. I passed over some things I wanted to bring in. I want to reserve some for to-morrow, and give him all the chance he can have to meet my arguments and overturn them.

Our sixth argument against him is drawn from the fact that the apostles received the communion at a table, when the Savior instituted it. I want to make an argument here that you can certainly understand that the difference between the Elder and me to-day is just the difference between him and Christ. Christ instituted the ordinance himself, by his own precept and example. He was in Jerusalem in the night with all that partook of that communion, seated around a table. All that worshiped God together that night were sitting together at a table. And on that table was a meal. It is called the passover, and it is called also a supper. We know it was a meal. And at the end of that meal, while seated at the table, they there took the bread and cup of communion. My friend has a little table, about two feet square. He sets that out on the floor, and no one sits at it at all. Look at him with a little table two feet square, then look at the Savior and his apostles in the night, sitting around a table together. While you see the apostles and the Savior in the night, my opponent is in

the day-time. While they took the communion at the table in the night and after supper, he is there taking it, not at the table, in the day-time and before dinner. The difference between him and Christ is the same as between him and me. I charge upon my friend, You have no table as the Lord had. You have no supper as the Lord had, and Christ can not be your passover at all, the way you eat it. When we went back to Exodus we found that on a certain night they ate the passover. We come to the Gospel, and we find how Christ and the apostles observed this ordinance. But when we come to my friend we find that he does not have any such passover. He has his ceremony in the day-time, before dinner. What right have you to make these changes? I have been charging upon you that you assume the authority for those changes. It has been the field in which you have worked in all this discussion. Did you not do so yesterday, and confess that you could change the holy kiss that God had established in the church and substitute in its place the shaking of hands? You assumed that yesterday. You can not walk into the Lord's house, to the table with thirteen men sitting around it in the night, and carry that table out and change it, and bring in a little table, two feet square, in its place. You can not do that, although you claimed the right to do so much yesterday; but you will have a harder task now. We bring up the Lord's table and the Lord's people and the Lord's Supper and the Lord's communion, and say to you that, until you have the Lord's table and use it as the Lord used it, you have no Lord's table at all. You have no right to change that table to something else and use it entirely in a different way and call it the Lord's table. You have no right to do that, because the Lord Jesus never inspired any man with authority to change a thing which he himself had instituted. The apostles had a table in their day. The Apostle Paul speaks about the *Lord's table*. We know that the apostolic church had a table, because they had a feast of charity, and ate in that day on a table. We are confident that they did not eat off the ground, but ate off the table. We know that the church immediately following the apostles had a table, until the Roman Catholic Council came up and made a decision that they should not spread tables in the church any more, that they should quit that old custom.

Our seventh argument is drawn from Paul's language to the

Corinthians, 11: 20, and following: "When ye come together therefore into one place, this is not to eat the Lord's supper." (That is *kuriakon deipnon*, the Lord's Supper. *Deipnon* follows the Lord's name, the *Lord's deipnon*.) "For in eating every one taketh before other his own supper," his own *deipnon*. My friend says this *deipnon* in one place means a crumb of bread and half a teaspoonful of wine, and in another it means enough for a man to eat to gluttony, and fill himself; because some of them did it. We want him to prove that this word changes its meaning so much in so short a time, just to accommodate itself to his notions. It does not do it. When he says he has proved that the bread and cup is the Lord's Supper, if he has done it at all it is by his own assertions, which he can make pretty easily. But we want you to get the idea that the apostle calls both the eating that they came together to do, and did not do, and the eating that they came together to do, and did do,—he calls them both a supper. He calls them both by this word *deipnon*. But the thing that they came together to do was to eat the Lord's Supper, and they did not do it. No, sir; they did not do it. They ate, and ate a full meal, and supposed they were eating the Lord's Supper when they took the full meal. I suppose they thought so. Would not you think so logically? Logic comes up again. They thought they knew what the Lord's *deipnon* was, and came together to eat a full meal, but they did not eat the Lord's Supper. The apostle tells the reason why, "For in eating every one taketh before other his own supper." Is not that plain now, that the reason they did not eat the Lord's Supper, was not that it was not a full meal as he said? It was not that you shall not eat a full meal in the church. It was not that they did wrong by eating it. But what was the reason? The only reason given is that one ate before the other, even to excess. That is the only thing said as being the reason. Read further and you will find the same idea carried out. Paul says in the twenty-third verse: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This

cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

DANIEL SOMMER'S THIRD ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—In order to meet a number of implications as well as explicit statements that have been made along the pathway of the discussion of this proposition so far, as well as previously, I wish to call your attention to what I will term my *Testimony Argument*.

Yesterday I presented seven arguments in favor of the proposition which I affirmed. This then may be called the eighth, and I read in John 20: 30, 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." On each one of the propositions thus far considered in this debate my opponent has been bringing against me and my brethren the charge that we are disposed to cut the Gospel in two and reject a part of the Scriptures; that we do not take the "whole Gospel," and various terms of that kind and character he has used, endeavoring, it seems, to make the impression that he has the advantage of us in that particular, because he takes it ALL and we ONLY A PART. I have several times analyzed the several accounts of the Gospel and have pointed out to you the position of the Old Testament Scriptures, and the use we make thereof, and have set before you that we use the Old Testament just as the apostles did when they said, that those things back there happened unto those people for our ensample and they are written for our admonition. I wish to present further to your minds these two declarations of the inspired John with reference to the purpose of the record of the works and times in connection with the words of the Lord Jesus Christ. After Christ had died and was buried and was raised again, John had given an account thereof, as well as making mention of his wonderful words and works; he said: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written." WHAT FOR? To be binding upon you with all authority in heaven and earth? No sir. These are written for what purpose? As a rule of your faith and practice as Christians hereafter, after

Christ ascends, or throughout his reign as King? No sir. These are written for what purpose? He says: "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." There is the key that unlocks the purpose of writing the four accounts of the Gospel, of the wondrous works of Christ, and his wonderful words in connection therewith. We find a record there made for the purpose of leading men and women who might read these records to believe that Jesus is the Christ the Son of God. When we believe in him as the Son of God and thus confess him, we place ourselves under his authority which is all authority in heaven and earth. And under those circumstances we proceed and obey what he has said to us as King. Now again you see the line of demarcation between Christ's personal ministry when he was in subjection to the Lord Most High, when he came for the purpose of being a sin-offering, and what the Lord Jesus Christ has said to us as King.

With that much before you, I next call attention to what we will call the *Jewish Feast Argument*. In Matthew twenty-sixth chapter, beginning with the seventeenth verse, we read this: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." Eating what? Why, this passover. We turn from that to Mark fourteenth chapter, and begin with the twelfth verse and there

find this language: "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover." The context shows here that he gave the bread and wine that very night. From that we come to Luke twenty-second chapter, and there begin with the seventh verse: "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat." And the remainder of this history, which we need not take the time to read, tells the same story. I might call attention to John, but it is not necessary because here are three witnesses speaking of the Jewish feast that Jesus ate as "the passover." Remember he said that he came not to destroy the law or the prophets but to fulfill; that he was born under the law, that he died under the law, that he fulfilled the law. Consequently he ate the Jewish passover which was a Jewish feast; but commemorative of what? Of the last night that the Jews remained in Egypt. It was a commemorative institution. Now then, knowing what was coming to pass and knowing that his disciples would need to have a commemorative institution likewise, we see that when it came that he should eat the last Jewish commemorative institution, or when for the last time that commemorative institution was by him observed, he gave another commemorative institution. And having finished the Jewish passover, he gave the bread and wine which were to represent to us "our passover," which is the Lord Jesus Christ. Now it is commonly admitted that that was on Thursday night. Some say Wednesday. It was in the course of the week, not the first day of the week. My opponent has pressed me for the authority for changing the time and place. I want to call attention to this. The reason he does that is that he insists upon eating a Jewish

feast. That is the point at which he becomes a Judaizing teacher. He takes hold of Judaism at that point. It is a Jewish feast during the week. Inasmuch as that was to be eaten but once a year, he says there is a supper to be eaten but once a year, and limits the communion to once a year, and so on. And thus he gets himself measured by the Jewish feast which was an annual feast. And at that point he falls under the condemnation of the fifth chapter of Galatians. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." In other words, when these people, these Galatian Christians, stepped back to the law and gathered up one item of the old Jewish law and added that unto the Gospel, they fell from the grace or favor of the Gospel which the inspired apostles preached. At that point they obey those Judaizing teachers who went out from Jerusalem after the manner mentioned in the fifteenth chapter of the Acts of the Apostles: "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved." My elderly friend is not saying, "Except they be circumcised after the manner of Moses," but he expects you to eat the Jewish feast as Christ ate it after the manner of Moses, and makes that the standard to measure me and the rest of my brethren, to measure the time of the week and time of the year and time of the day. I call attention also to Gal. 3: 10: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith." And that is the faith which we have in the Lord Jesus Christ, which is produced by the divine testimony in favor of Christ's divinity, and that testimony consists of the record of the words and works of the Lord Jesus. I told you before that I would prove our elderly friend a Judaizing teacher, for while he does not go back and practice circumcision as those Jews did, yet he goes back and copies after a Jewish

feast, and we expect to have a controversy on that point to-day, and will see what the Word of God teaches on it. He must deny it or admit it. If he admits it it is fatal, and if he denies it it is as fatal, because we expect to fasten it upon him beyond all question in the mind of every one in this assembly who is not overwhelmed by a prepossession in favor of the position which he occupies. He asked me for the authority for changing and would have you believe that I would with a sweep of my hand do away with the authority of the Word of God and make all these changes. No, sir, it is simply that I propose to observe the changes that I meet in God's book, and the difference between him and me is that he will not observe those changes. I go back to Leviticus twenty-second chapter.

ELDER OWEN.—Twenty-third chapter.

ELDER SOMMER.—This man says the twenty-third chapter. We will see who is right. Yes, twenty-third chapter and fifteenth verse: "And ye shall count unto you from the morrow after the sabbath." The sabbath was the seventh day among the Jews, and the morrow after was the first day of the week. "From the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days." Remember Pentecost means fiftieth. "And ye shall offer a new meat offering unto the Lord." Keep that before your minds. That was the Jewish sabbath, the seventh day of the week. Then remember that fifty days from that day is Pentecost, and that is the meaning of Pentecost. Then remember that when the day of Pentecost was fully come it was the first day of the week, concerning which there is no dispute between my opponent and myself; it was the first day of the week when the Holy Spirit came down; it was the first day of the week when the chosen ones were endued with power from on high to preach with infallible accuracy God's message to man. It was the first day of the week when Peter was given the keys of the kingdom of heaven, which Christ declared he was to hold, and when he relieved the people from the old order of things and bound them up under the new; when he preached publicly, as it never had been before proclaimed, the grand facts of the Gospel, that Christ died for our sins, and had been buried and rose again, according to the Scriptures, and as he said, "Let all the house of

Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." So it was on the day of Pentecost that that took place. "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And that day there were added unto them three thousand souls. Then we have in the forty-second verse, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." THERE is the day when the established order was mentioned. THERE is the day when it was fixed. Here we have the breaking of bread. He said yesterday, when we were assailed on that point, that the breaking of bread did not mean likewise the wine. But it does, just as we use forms of expression now all through the Scriptures—a part being taken for the whole; consequently the breaking of bread was used as referring to the only institution authorized under the reign of Christ, in which we are by eating to worship the Lord Jesus Christ, and we have the change made from the middle of the week to the first day of the week, because it was on the day of Pentecost that the Holy Spirit descended and the people had the Gospel preached in its fullness, and they believed and were baptized, as the record is, on that memorable day. We lay that before our elderly friend, and want to see what effect it has on him, and how he deals with it.

We had some talk yesterday about a full meal. I will give you the notes which I made on my opponent's second speech about a full meal. Because we take up a crumb of bread and a small sip of wine, he was disposed to ridicule the idea of that being a full meal. There is a vein of ridicule which belongs to him and which he could use tremendously if he was disposed so to do, or if I had not forewarned him that it was best for him not to do so. That was manifested in what he said about the Lord's Supper, or rather I would say, the communion, the bread and wine, about the small particles not amounting to as much as would make a full meal. I call attention to this—that Christ was a *full Savior*. He was a *complete Savior*. He suffered a *full death*, a *complete death*. He made a *full atonement* and *complete atonement*.

We affirm that the bread which referred to his body and the wine which referred to his life's blood, when we partake thereof in its spiritual significance, is a *full feast*, and thus a *full meal for the soul*, though it is not for the body. And the mistake that my respectful respondent makes is that he looks at it *from the stand-point of the body*. Just at that point we called your attention to First Corinthians eleventh chapter, and read to you with reference to this question of coming together to eat. Paul says in the last verse of that chapter, "And if any man hunger, let him eat at home; that ye come not together unto condemnation." I wanted to know of him whether he meant to say that Christ and his apostles would authorize the followers of the Lord Jesus Christ to come together when they were not hungry, and forbid them to come together hungry, and yet authorize them to eat a full meal, and that by the authority of heaven any such gluttony is commanded? I denounced that idea then with *indignation*. I do so now. It is only because he has made that old Jewish mistake of looking at this matter from a temporal or material stand-point that he insists on the *full meal* idea. For while *deipnon* means a full meal, which is translated "supper," yet we deny that it is confined to the idea of a full meal for the satisfying of the body; because Christ is a *full* and COMPLETE and PERFECT SAVIOR. And no idea which has reference to anything else in eating would satisfy the idea of that kind of a full meal. The Lord's Supper, as we prefer to call it, but as he terms it simply "the communion" and denies that is the Lord's Supper, when we partake of it in that humility and contrition of the spirit which we are taught to have as disciples of the Lord Jesus Christ, it is a *full* and a PERFECT and a COMPLETE SPIRITUAL REPAST; and there it is that we take hold of the body and blood of the Lord Jesus Christ in his own divinely appointed way. He charged me with saying that the bread is "complete in itself." I said we did not bake the bread in wafers, but a loaf complete in itself. And he charged me with saying that therefore it is a "complete supper;" and the cup is complete in itself, and therefore it is a "complete supper or a complete part of the supper." Now he just missed this much—I will not say intentionally—for the simple reason that in speaking rapidly he would not be able to follow me, as is not unfrequently the case. He omitted just this consideration that the bread, which

refers to Christ's body, being prepared as a loaf by itself, complete in itself, not broken off from something else, and thus fairly and justly representing Christ's body, it is a complete meal taken in connection with the wine which represents his blood, because Christ was a complete Savior. He was complete in his body. He was a complete and perfect man. He was complete in his offerings for us, in the sacrifice which he made for us, in the atonement which he made in our behalf. It is because of Christ's completeness that this bread and wine which refer to his body and blood constitute a full or complete meal, as *deipnon* signifies "a full meal."

But he began at this point to ridicule the idea of taking it spiritually, and said that we were over on the Quaker's position, and were looking at it from the Quaker's stand-point. Those of you who are acquainted with the Quakers know that they do not eat at all, or drink—the old-time orthodox Quakers do not eat or drink anything in this institution. For they say it was fulfilled back yonder. And so far as their obedience to other appointments is concerned, I have been in their silent meetings, which indicate that they do not regard any of the formal acts of obedience as necessary. And they claim that what was fulfilled back yonder can be fulfilled now without any outward act. No people on earth are more widely separated from them than the people I represent. That charge reverts back on the one who makes it and is unable to substantiate it. It is a charge without proof, an implication to throw the disciples of Christ under odium as though they were departing from some well-established principles which they admitted in other respects with reference to other people. Just look at this for a moment. In the Old Testament we have the expression "house of God." What does it mean in the New? In the Old Testament it meant the temple. In the New it means the living men and women who obey the Gospel. As we brought before you yesterday, the Christians are to fight the good fight of faith. There is that word "fight" which formerly had a carnal or temporal signification and referred to carnal warfare, and which is used in the New Testament with reference to spiritual matters. Here is a warfare which was formerly to pierce men through with swords and it is the same word which Paul uses in Second Corinthians to give you a Scripture illustration on the subject. I will

read beginning at the third verse of the tenth chapter. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." We take such illustrations, and we might pile them up if we thought your intelligence demanded it or our time permitted it, in order to show that words which formerly had a meaning in a temporal sense have been changed and have a meaning which has a spiritual bearing. And so it is with this eating of the body and blood of Christ. Christ said, "Except ye eat my flesh and drink my blood you have no part with me." What does he mean by that? That they shall take hold and eat his flesh literally? No. In Matt. 26: 26 we read what has been already read in one of my arguments: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." That is what he meant by saying, unless ye eat my flesh and drink my blood ye have no life in you. "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins." I deny that any man ever ate literally the body of Christ or drank literally the blood of Christ. We eat his body and drink his blood in the bread and wine of the communion; and that is the passover feast, so to speak, for the church of Christ, under the reign of Christ; who having finished obedience to the law, and having attended to the last passover which he was permitted to observe as living under the law, what did he do, but to proceed on the very same night and give them the feast that they were to observe in commemoration of his sufferings and of his death.

ROBERT H. MILLER'S THIRD REPLY.

Brethren Moderators and Christian Friends:—I feel thankful for the blessings of God upon us in another day, and another meeting, and another opportunity to come before you in defense of what I believe to be the truth taught in the Gospel. I will refer to a few things,—but a few at this time,—that my friend has said. When he first arose he commenced about the old difference

between us, in regard to accepting the Gospel. I have told you all the time that he said he accepted it as history. I showed you that McGarvey said that "we accept that which is explicitly extended to us after Pentecost." I showed you that, and asked my opponent if he would accept that position. He said he would, and now he still accuses me of misrepresenting him, because I say we differ about the teachings of God's own Son before Pentecost; that I take it as the apostles took it, as the highest authority in heaven or earth, and apply it to whomsoever the Savior applied it. I take it to-day, as they took it, and apply all of it that applies to us as command or duty gladly, as being the highest authority, without any regard to its being explicitly extended beyond the day of Pentecost.

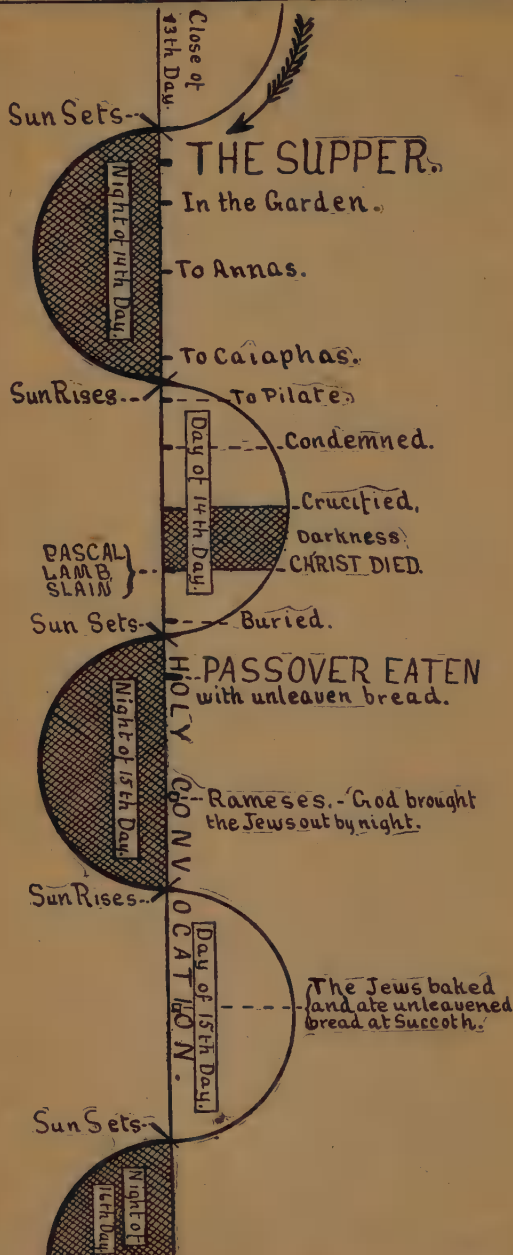
He said that I was trying to ridicule his church. I do not know much about his church. I knew about the old brethren, or followers of Alexander Campbell, from my youth, and better men did not live in that country, and better friends did not exist there than I had among them. And I lived among them for about forty years.

Another thing I want to refer to. He said that we limit the communion to once a year. I think he ought to take that back, because everybody acquainted with us knows we do not do that.

Another thing I want to refer to, and then I will leave it. He said I would ridicule them; if he had not forewarned me I would ridicule them. Now, he did not forewarn me, and he need not forewarn me. He can do just as he pleases in this discussion. That kind of talk only shows that he is trying to make threats aimed to scare me. But you know I am not that kind of a man. It does not make a particle of difference to me how he conducts himself. I do not like the idea that he says he has forewarned me; and that is not the reason I am not rough and boisterous and harsh as he is, because he threatened me. It is naturally not in me. I never use harsh language, and never will.

But now in his last speech, if you noticed, he made his great effort, his great Gibraltar on the point that we eat the Jewish passover, to show that we are not Christians, but Judaizing teachers. Now I want to settle that matter with him. I know that if a man does as he does, reads one verse after another as fast as he can, he is very likely not to have gotten any truth out of them. A

The Lord's Supper and The Jewish Passover.



man who reads carefully, verse after verse, and notes down what they say, and goes by them, will likely get the truth. I will ask the Moderator to turn around, so that you can see, and I would like those in the corners of the house to see this diagram which I have prepared, and I will hold it up and explain it to you. [As those in the corners could not see the diagram when it was hanging against the wall, it was held in their view and explained twice, making the repetition.]

This dark line is the horizon. When the sun goes below that, it is evening or night. When the sun rises above that dark line it is day. That horizon shows the sun rising and setting. And I want those on this side who can not see it well to know that this line is the horizon of sunrise and sunset. When the sun goes down it gets dark, shown by this dark line, and when it comes up it gets light, shown by this light line. Now here are two days laid off in that way, making each one twenty-four hours long, twelve hours of the day and twelve hours of the night. Now we want to say to my friend that we will test this matter fairly and fully. I will give him the position that we take in regard to it. And if he will show that we are wrong, then the thing will be given up. I want the people to see it, because I will point it out so there can not be any mistake. There are a good many Scriptures given in connection with it. The Jews commenced their day at sunset. From evening to evening they celebrated their Sabbath. "The evening and the morning were the first day." They commenced the day at sunset. We commence ours at midnight. You see with the Jews the evening was the first half of the day, and twelve hours long, and reached until sunrise. Then the morning, coming at sunrise, was twelve hours long, reaching to sunset again, making a whole day of twenty-four hours. "The evening and the morning were the first day." The Jews had theirs that way. I can prove that by Smith's Bible Dictionary and by Cruden, and by anybody else who has studied the subject. Even my opponent's own brother, McGarvey, says that is so. The evening and the morning being the first day, here is an important matter brought before us in this connection. My opponent says I eat the Jewish passover. The Jewish passover, as all who have read the Bible know, is the fourteenth day. The feast of unleavened bread is the fifteenth day. The Jewish passover is killed on the fourteenth day. Now the

fourteenth day commences there, at the going down of the sun (pointing to the diagram), at the close of the thirteenth. That is when the fourteenth day commences, and it ends here, where the sun goes down at the beginning of the fifteenth day. Notice, the fourteenth day commences there when the sun goes down, at the close of the thirteenth, and continues over there until the sun goes down at the close of the fourteenth. And then the fifteenth begins. We have the evening of the fifteenth first and then we have the morning, and then we get over here until the evening of the sixteenth. Now that is all plain, according to the rule the Jews had in keeping their days, because they kept the day from evening to evening, with the evening and the morning, the evening coming first.

Now we have some Scriptures to bring up. My friend referred to them, but did not stop long enough to show anything clearly. Luke 22: 1 says: "Now the feast of unleavened bread drew nigh, *which is called the passover*." What does that mean? Here is the feast of unleavened bread which is called the passover. Now you have eight days all together. The passover was the first one, and seven days of the feast of unleavened bread. Luke says the feast of unleavened bread, which is called the passover, drew nigh. That shows he uses the word passover in that sense, to include eight days. And that is by an inspired man. But I am going to bring the Gibraltar, as he spoke of. He "threw it down for me to sleep on," and I am going to speak of it. He read this, but read it in such a hurry that you could not get much out of it, Luke 22: 7, "Then came the day of unleavened bread, when the passover must be killed." When was that? When did the day come when the passover must be killed? Everybody knows it must be killed on the fourteenth. When did the fourteenth come? It came right there, at the close of the thirteenth. Watch closely and you will see. When that day came, Luke says Christ sent his disciples to go and prepare the passover. What does that mean? That they should go and kill a lamb and cook it? You will find that is not so before you get through. The Word of God tells you it is not. But here is a passover that lasts eight days; and they are in the city and stay eight days, and need some preparations made, that they may have something to eat every day of the passover, because Luke says the feast of unleavened bread is called the

passover. They go to prepare the passover, because everything included in and connected with that seven days of unleavened bread is called the passover, according to Luke here. He calls it so himself. When the fourteenth day came, and they went to prepare the passover, what then? Christ came with them in the evening, just after sunset at the close of the thirteenth. Matthew 26: 20, 21: "Now when the even was come, he sat down with the twelve. And as they did eat." John 13: 30: "He then, having received the sop, went immediately out; and it was night." Now what time have we got here? The evening, or the beginning of the fourteenth. And when the supper was ended and Judas went out it was night. What next? Where did Jesus go from that supper? Did not we show you the other day that he went from that supper, as we read in John 18: 1, "over the brook Cedron, where was a garden, into the which he entered, and his disciples"? Now there is the garden, and that is where he went after the supper was eaten. All know that he went from the supper into the garden. Now we have him in the garden, across the brook Kidron, on the west side of the Mount of Olives. Where does he go from there? The Roman soldiers came to the garden and took him away from the garden, still in the night. They took him to Annas, the father-in-law of the high-priest. That is the first place they took him from the garden. That was in the night. You will find that proven directly. And where did they take him from Annas? They took him to Caiaphas who was the high-priest. That was the next place. There before Caiaphas they bound him and led him away to Pilate, and it was early. Early what? It was early morning when they took him to Pilate. Early in the morning after the sun had come up they took him to Pilate. Now think about where we are again. We commenced at the supper, and went to the garden; then went to Annas, and then to Caiaphas, and we are now with Pilate early in the morning. What morning? The morning of the fourteenth. Where does he go from there? From Pilate, after his trial, after he was condemned?

But we want to stop here a little. We ought to quote you the Scriptures to show you that they led him away from the garden to Annas. You will see that in John 18: 13: "And led him away to Annas first," and then "from Annas to Caiaphas." You find this in John 18: 24. Then look at John 18: 28, and we find they led

Jesus to Pilate, to the judgment-hall, and it was early. Let me read a little more in the same verse: "And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." They had not yet eaten the passover, and did not go into the judgment-hall before Pilate early that morning, lest they should be defiled so that they could not eat the passover. Now, from the judgment-hall, what next? If you read carefully you will find that the soldiers led him away from Pilate, when he was condemned, to the hall called *prætorium*, not to crucify him, but to put the crown of thorns upon him. If we notice carefully we come to where we see he is condemned in his trial, about the third hour. That would be about nine o'clock. He was condemned and prepared to be put upon the cross. And now, some time not far from the hour of twelve o'clock,—that is, about the sixth hour of the day,—he was put on the cross to be crucified. At that sixth hour of the day, darkness was over all the land from the sixth to the ninth hour. The day became dark, from the time Christ was put on the cross until the ninth hour, which is about three o'clock, according to our time. I should have read a little more than I did. In John 19: 14, before he was put on the cross, it is said: "And it was the preparation of the passover, and about the sixth hour." Even here, in the morning, where he was before Pilate, John says it was "the preparation of the passover," and the Jews had not eaten the passover. Now when he is put on the cross and darkness is over all the land, the next time we find him is when he died on the cross, about the ninth hour. You will read in Matthew 27: 46, 50, the last time, about the ninth hour, "Jesus, when he had cried again with a loud voice, yielded up the ghost." Now you are pretty near the close of the fourteenth day. And let me tell you right at this time the Jews killed the paschal lamb. At the close of the Savior's life, "he is our passover," "sacrificed for us." He was slain at the very hour in the day that the Jewish paschal lamb was slain. Now we want to finish with the Savior who was crucified, and died about the ninth hour, that is, about three o'clock. Sometime between that and sundown the Jews went to Pilate and begged that their legs might be broken. Why? They did not want their bodies to hang upon the cross upon the Sabbath, for the next day was the Sabbath, "an high day," John 19: 31. They wanted them

taken down and buried, because they did not want them on the cross on that day; and he was buried just before sundown, before the fifteenth day began. Now there is an abundance of Scripture to prove to you that the fifteenth day is an holy convocation, when there should be no servile labor or work done. Go to Numbers 28: 18, and there you will find that the fifteenth day was not to be a day of labor. I might go back to what the Jews said in their council when they met together to take the Savior and crucify him. They said, "Not on a feast day, lest there be an uproar among the people." That was a feast day, and the Jews could not even go into the judgment-hall on that day, and eat the passover. They could not try men and crucify them by their law upon a holy convocation day. The Jews knew that, and they said, We will not wait until that.

But we are not done yet. My friend ran away back to Exodus, but did not stay long enough to suit me. I want to get at the *time* of these Scriptures. I do not want to read a hundred passages of Scripture, and explain none of them. I want the clear and expressive testimony of God's Word on that point clearly set forth. Go back to Exodus 12: 6, and we find that the fourteenth day was the day of killing the passover, and it must be **KILLED AT EVENING**. Now this is the fourteenth day, that is, the day the passover must be **KILLED AT EVENING**. But read Deuteronomy, and you will see, in 16: 6, that the passover must be "**SACRIFICED AT THE GOING DOWN OF THE SUN**." Now you have got it settled clearly, that the passover must be sacrificed at the going down of the sun. On what day? On the fourteenth day. Now, when must that be? The sun only goes down once on the fourteenth day. It was going down when the Savior died, and you must sacrifice the passover at the going down of the sun. It will not do to say it is sacrificed over here on the thirteenth. That is contrary to law. It will not do to sacrifice it on the fifteenth. That is contrary to law. But at the going down of the sun on the fourteenth is when it must be sacrificed. I want to get a little further before you with this idea. I do not know that I need it to establish my argument, except as it comes in as collateral testimony. If he overturns the Scriptures that the passover was to be sacrificed at the going down of the sun, and nearly twenty-four hours after the Savior ate his supper,—if he overturns these Scriptures, then he

overturns our faith and practice. But while God's Word stands our faith and practice stands.

Now I will read another Scripture, which comes in as the collateral testimony, Numbers 33: 3: "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians." When did they come out of Egypt? They came out of Egypt on the fifteenth day, on the morrow after the passover. What of that? We find that the passover had a purpose, and the purpose was that the people should sprinkle blood upon the lintels of the doors of all the Israelites, so that when the destroying angel should see the blood on their doors he would pass over them, but slay the first-born of every house in Egypt, where the blood was not upon the door-posts, Exodus 12: 7. And you remember that the Jews ate that passover with their shoes on their feet, their staves in their hands, with their kneading-troughs wrapped up in their clothes, eleventh verse. And, as they ate it that night, what happened? About midnight on the fifteenth day the destroying angel came along, and one was dead in every house, and in every field the first-born of the beasts, twenty-ninth verse. And Pharaoh and his servants rose up in the night, and went in haste to the Israelites to hurry them out. They hurried out, and the prophet says that they came out by night. If you read the first verse of the sixteenth chapter of Deuteronomy you will find it says that they came out by night. And they journeyed from Rameses to Succoth. But they ate the passover, with unleavened bread, at Rameses before they went out of Egypt, on the same night, Exodus 12: 8-37. I submit the matter to my friend, and leave it there. If he can overturn the facts we have laid down, we will surrender the position. If he can not (and I know he can not), we will stand perfectly safe, as I know we always will; because we stand on what God's Word says about *that*, as we do on everything else.

There is another thought in connection with this that we want to get before your minds in this speech, but we will not have the time to go into it fully. It is that there were in the apostles' day a great many Jews who had been keeping these days all the time; and there were a great many Greeks converted to Christianity who were not Jews. And among these Greeks were a great many

learned men, fathers in the church. Now we want to know what these Greek Fathers, who lived then right among the Jews, who were there when these things were done, have to say about this. What did these apostles who lived there, and saw all these things with their own eyes, and who ate this passover, have to say about it? Do they say this is the Jewish passover? Are they Judaizing teachers? Or do they say, upon the foundations laid by God's Holy Spirit, that we have a feast of charity in our church? We know they had it in the apostles' day; and we would like to show you that they had it not only in the apostles' day, but had it in the first succeeding ages as the rule, until the Roman Catholic Church, as we showed you yesterday, came up and put its foot on it. The time has never been in the apostolic church since history began but what we find a feast of charity, a meal as full as that was, down to now. I will read from the debate of Burgess. He is one of our Indiana men; and we might say a great man he is, a learned man. In his discussion with Underwood he says, Here is a letter from Pliny the Younger to the Emperor Trajan. He says Pliny was born in the year 61, right among the apostles. Now he was not a Christian. He may be one of those musty old authors, but he was no Christian. He was a Roman officer, what we might call a Roman magistrate. And in his time the Christians were persecuted and brought before Pliny, and he sat in judgment upon them. And he writes this letter to Trajan, page 53 of that discussion:

"However they assured me" [that is, what these Christians did] "that their main fault was their mystery."

You see these men were denying Christianity to keep from being punished.

However, they assured me that the main of their fault, or of their mistake, was this: That they were wont, on a stated day, to meet together before it was light, and to sing a hymn to Christ, as to a god, alternately; and to oblige themselves by a sacrament [or oath] not to do anything that was ill; but they would commit no theft, or pilfering, or adultery; that they would not break their promises, or deny what was deposited with them, when it was required back again; after which it was their custom to depart, and to meet again at a common but innocent meal, which they had left off upon that edict which I published at your command, and wherein I had forbidden any such conventicles.

DANIEL SOMMER'S FOURTH ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—This is not the first time in this debate that diagrams and maps and so on have been presented; so I do not want you to be surprised at that. And I do not want you to be surprised at all if I spend very little time on them for the simple reason that my respondent has not denied that Christ ate the passover. He denied that he ate the lamb, but acknowledged that he ate what the evangelists call the passover. If he sees fit to deny that Christ did eat the passover, or what the evangelists call the passover, and what Christ is represented as calling the passover, I want him to do that. He may speculate about time as much as he sees fit, but we take the historical statements. He has stated that Christ did not eat the lamb. The feast had its name from the lamb—the passover. That is what gave the name to that feast. It was called the passover, not by reason of the time it took, but by reason of the lamb that was eaten at that feast, and the killing of the passover is spoken of in the record which I brought before you. Now then I want to press that matter to see just to what extent he will go on in denying that Christ ate the passover. When he denies that Christ ate the passover, or that which constituted the essential feature of the passover, I will show that he denies what the evangelists declare,—Matthew, Mark and Luke. And that is where we expect to hang him up in the discussion of this subject. He admits that Christ ate the passover or else Christ did not know what he was doing, and the disciples did not know what they were doing when they went to prepare the passover, and those writers endued with the Spirit of God did not know what they were recording. DO YOU UNDERSTAND THAT?

Now, then, inasmuch as he *does not* or CAN NOT or DARE NOT deny that Christ ate what constituted the essential features of a passover, so it could be said that he ate the passover, what does all the rest amount to? He brought in about the preparation day, and before he got through he confessed that Christ died at the time the Paschal Lamb was killed. That was in harmony with what I said, and perfectly appropriate, that as the Jewish passover died, our passover should die. Do you see that? That brings up again the thought that Christ is our passover, and that

we are to take the bread and wine in commemoration of his body and his blood. But what is the essential feature? He acknowledged that Christ ate a Jewish feast and that Jewish feast was called a supper. If he does not ACKNOWLEDGE IT, let him DENY IT, and deny that Christ ate that supper that night, which was a Jewish feast. Ate it AT NIGHT. Now, instead of that Jewish feast which was eaten at night, he proposes to give us another feast to be eaten at night, and proposes to regulate some other matters by that which was eaten at night, and eaten in the midst of the week. On that point he is on the negative of this proposition. He has not denied, and we will say that he DARE NOT deny that Christ in eating that supper ate the Jewish feast. If he does, we will have the most interesting time here we ever had in arraying against him these records. While if Christ ate a Jewish feast, my opponent has a feast in the church based on that, and he is a Judaizer, and he will never get away from that while he lives. It will be utterly impossible. Now as I said, do not be surprised if I do not spend much time on that diagram, though he spent nearly his half hour on it. He read from Pliny as quoted by O. A. Burgess, who, he said, was one of our eminent men. Not now. He was. He is dead—died a few years ago. And he said that this man regards that the primitive disciples who came together and obligated themselves by a sacrament or oath, that they would not be guilty of certain misdemeanors which he mentions. How much Gospel is there in that? Recollect the Lord Jesus Christ authorized his apostles to come together, but not to bind themselves by an oath. That is another binding of the church of my friend. The Lord Jesus Christ did not enjoin that. That looks like Annual Meeting where men try to impose dress or other regulations which the Lord Jesus Christ never mentioned. There were the commands and promises set before them and they were to follow these without any special binding by special obligations or oaths. As far as oaths are concerned Christ said: "Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." And the apostle James speaks in the same terms in the last chapter of his letter. He brought that up, and in that connection made mention that the church always in

this day had a feast, which was as full as that which Christ ate on that night. I answer, if so, they had JUST THAT MUCH OF JUDAISM.

Now then I beg the friends here to look at what the Jews called the feast of charity over here. That was referred to yesterday. I made a note of it and looked it up since. He used the words of Jude's letter: "These are spots in your feasts of charity, when they feast with you," and so on. He told you that word was *agape*, and it is not the word *deipnon* translated supper. It is another Greek word. I give you the exact meaning of it as we have it here: *agape*, love, and in the plural, love-feasts. Now let me call your attention to the difference between that and the supper of which we have been talking. *Deipnon* is altogether another word. The literal meaning is the primitive meaning in the Greek—A MORNING REPAST. I did not touch that yesterday. Why? We were dealing with matters that pertained to the Hebrews. "A morning repast; dinner; prandium; in New Testament; the principal meal of the Hebrews," and by metonymy, "food." Then comes "a feast; banquet." Now here is a Greek word used as found in Greek literature by the Holy Spirit, used to apply to a certain something in the New Testament and under the Gospel dispensation, but found over there in relation to that word translated supper. Among the Hebrews that word meant the evening meal or the chief meal of the Jews. Among the Greeks we see it meant a morning meal, a dinner. Do not forget that. He made an assault upon me about taking this bread and wine in the forenoon before dinner. This lexicon which I have here says "a morning meal, a morning's repast, dinner." Now then, you see all that he said about the meaning of the word which refers to the afternoon or evening or chief meal of the Greeks amounts to nothing when we come to look at the Greek literature, and the primary meaning of the word. It refers to a midday meal or a morning repast, a DINNER.

Now to go back, I will not deny that Christ ate what is called in the Scripture the passover. My opponent has not denied that. He dares not affirm that Christ instituted a new something in that supper that night. And if Christ did not institute a new something in that supper—and understand what I mean by that new something in the supper—if he can not prove that, you see very clearly that he has no authority for practicing the feast business, and that it is a

fragment of Judaism, and he falls under the condemnation of going back to the law, and adding to the simplicity of the Gospel by gathering up a fragment of the law and endeavoring to do as these Judaizing teachers did, who went about preaching circumcision. They preached it to other people, and the inspired apostle said to the Galatians, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." And just at that point we find the fundamental error of the German Baptist Church. It is that feast business which they have borrowed from Judaism and by which they try to regulate the communion and regulate their religious neighbors, and by which they have become a people by themselves. But it is no more out of place than the fact that while they claim to be the church of Christ in their minds and in their intentions and in their thoughts, they assume to wear and delight to wear and honor a name not mentioned in the Book of heaven.

So then, my friends, we have seen some of their fundamental errors. But what they have borrowed from Judaism is their greatest fundamental mistake; and we expect to fasten this on our elderly friend in this discussion. And we will thereby show the falseness of his reasoning all the way through. He has been going through the four accounts of the Gospel and picking out things and bringing them up over into the fullness of Christ's reign as our King. He said again this morning I accept all that applies to us gladly. I told you a few days ago he was coming over to the position we occupy. But what does not apply to us the Holy Spirit informs us after he was sent down, and not before. That is, by and through the Lord Jesus Christ. And what we find in the teachings addressed to the Gentiles and with reference to the churches made up from Gentiles is where we learn what is applicable to us and what is not.

My opponent declares that I said that they limit the communion to once a year and I should take that back. I wrote down here that I will when he informs us what his position is. I did not mean to intimate by that, that it was limited to one day in the year all over the country. I had understood that they would com-

mune here at one time, and yonder some other time, and another place some other time. But the question is whether this church attends to that supper and communion more than once a year. If so, then I have something to take back, because I have been misinformed. If this congregation at this place communes three or four or even twice a year, I have something to take back. I understood from his previous reasoning that the supper and the communion and the feet-washing were all found together in the same night; that they were linked together; that they belonged together; and that therefore they should be practiced together. As the supper upon which he bases his supper was but once a year, of course that was the time for the communion. If I have made a mistake, if this congregation eats its supper more than once a year, I have something to take back. Otherwise I have not, although they may vary about the time of the year as they go from one place to another.

There was considerable said about whether the passover was the evening of the fourteenth day or the fifteenth day. It was the evening of the fourteenth day in Exodus. And if the Lord made a change afterwards and had it the evening of the fifteenth, that is on his side of the question and it was all right. But I am persuaded that a critical examination of the question would show that my respondent is in error just at that point. But there is nothing special depending upon it; because if, as I said, Christ ate a Jewish feast that night and my friend bases the supper which he eats before the communion upon that feast, why then he has just that much of Judaism; and that is the only point in this controversy so far as he is concerned that I care about specially.

I will proceed and devote the remainder of my time to setting forth the position which I occupy with my brethren; namely, "The Scriptures teach that the bread and cup of the communion are the Lord's Supper, to be taken on the Lord's day only, as it is observed in the church represented by Daniel Sommer." While I was on my feet previously I called your attention to the day of Pentecost. That was the first day of the week, and that was when the church was established, and then the order of the church was arranged, and then it was that they met for the purpose of breaking bread; which by a figure of speech makes mention of the only appointment, the only institution under the Gospel dispensation

in which we are to meet for the purpose of eating. We also call your attention to the fact which I do not want you to forget, that without any spiritualizing of matters, we eat literally the bread and drink literally the wine. And it is the bread and wine that refer to the body and blood of the Lord Jesus Christ. And he knew exactly what to give and exactly what he meant when he said of the bread, "This is my body," and of the wine, "This is my blood." This then becomes not only the communion or participation of the body and blood of Christ, but it becomes to us the *deipnon*, it becomes to us the supper, it becomes to us the feast, it becomes to us in the light of God's holy Book the spiritual repast, and it becomes to us a full meal which the word *deipnon* means, and it is not necessarily an evening meal; because the primary meaning is "a morning meal or dinner."

Keeping that before your minds, we again call your attention to what we termed the *Perfect Revelation Argument* yesterday, the bearing of which my respondent could not see, as he said. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Now then in this perfect revelation which we have given by the authority of our Lord Jesus Christ as King we are to expect to find that which thoroughly furnishes the man of God unto all good works and a certain furnishing pertaining to our worship. When we come to inquire with reference to the worship for a feast in which we are to kill an ox or even a sheep and make a soup and come together and spread tables and have people coming and eating with us of this ox or this feast or this soup or whatever it may be and have them satisfy their appetites in the church of God—when we come to look for that kind of Scripture, WE DO NOT FIND IT; but in the perfect revelation we find that kind of a feast REBUKED. In 1 Cor. 11: 34 we read: "And if any man hunger, let him eat at home." People are not to come together hungry. And yet if the word *deipnon* refers to a temporal meal which they are to eat, they are to eat a full meal, and eat it when they are not hungry. And that is nothing less than gluttony. And friends it is a LIBEL upon the Lord Jesus Christ and the holy apostles and the Holy Spirit to say any such thing. I denounced it with indignation when I first came to deal with it. I

do the same yet. And that is just the point where my elderly friend and those who stand with him have made a fundamental mistake, if not the fundamental error of their system. The perfect revelation does not give us anything of that kind. And as for the feast of charity it is another word. It is just as at my house, or in your house, or in my community, or in yours, brethren might decide to make a feast and invite the poor, the halt, the lame, the blind and all conditions and classes of mankind, Christians and the disobedient ones round about, even after the manner which the Savior told his disciples to do, and not to make a feast and invite the rich neighbors and friends. If the church was fit to do it in primitive times, that was upon the very same principle, I think I may say, or somewhat upon the same principle as the community of goods at Jerusalem. We do not find now that it was required and laid down, but nevertheless it was done. It continued for a time, and was so abused that it was laid aside because of the abuses spoken of in connection therewith; certain "spots" in connection with their feasts, and so on. Friends, are you going back and going to take things of that kind in Judaism, things which were practiced in the primitive church? Are you going to take the word *deipnon* which means a full meal, and are you going to use that word as a basis for killing an ox or making soup or gravy or something of that kind and eating the same, when Christians are forbidden to come together hungry, and are yet to eat a full meal? And yet it is necessary to do that if we are to take it that *deipnon* means here a temporal meal. For another word is used, and consequently it was a mistake which was imposed upon some of the people yesterday when the feast was spoken of as an illustration of what we should have.

I do not want you to forget the testimony bearing on this case about the passover. I will read the Scriptures again which he charged me with reading too rapidly, Matt. 26: 17: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve."

Sat down at what? Why at THE PASSOVER. Mark is to the same effect. Fourteenth chapter, twelfth verse. I can read these just as slowly as any other man, and emphasize upon them as clearly as my opponent can. "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover." Luke 22: 7 and onward bears in the very same direction: "Then came the day of unleavened bread, when the passover must be killed." My opponent said Christ did not eat that. "And he sent Peter and John, saying, Go and prepare us the passover, that we may eat." It seems as if that record was written to cut off quibbling on that point. I do not know that we have in the Book a more frequent repetition of the something which the Lord saw would come up in dispute. "And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him." I will leave that matter with you, and now we will hear what my respondent has to say upon the subject.

ROBERT H. MILLER'S FOURTH REPLY.

Brethren Moderators and Christian Friends:—I am before you again to continue the investigation of this subject. And I will make a few remarks in reply to what the Elder has said, be-

fore I proceed any further. If you will notice, yesterday he was going to prove beyond all doubt, and make it certain; throw down the Jewish passover and make it clear and plain that we eat the Jewish passover. I brought an argument against him this morning, and gave an illustration, showing as plainly as a man can that we do not eat the passover. Still he goes on making the affirmation that we "eat a Jewish feast, if it is not the passover." Did you notice what he said before he sat down? I can not help but think back. He said that he would not say much about that map, but he had no doubt that IF IT WAS INVESTIGATED FULLY HE COULD PROVE ME WRONG. What did he come here for? "IF INVESTIGATED FULLY," could prove that I am wrong! He came here to investigate it fully. When he talked about not bringing any books and posting himself up, and he being young and I old, don't you know I said he was fixing some place for himself to slip out when he was defeated? He said HE DID NOT INVESTIGATE IT, but if IT WAS DONE he believed I would be found wrong. That is a good way to do, to get up and say that if he can not do it, somebody else, maybe, can. Is not that the position on which he is slipping out? He did not try to touch it, but ventures a big assertion, and charges it upon me that I can not get away from the fact that Christ ate a Jewish feast. When did the Jewish feast first begin? When was the first mouthful that they ate? It was after the paschal lamb was killed and roasted. When was it killed? At the going down of the sun on the fourteenth of the month. Then is when it was killed. After that the feast commenced. There was not a bit of law, in regard to eating that feast, to be observed, until some time after the passover was killed. When did Christ eat his supper? Nearly twenty-four hours before the passover was killed. He did not eat anything that belonged to the feast which God commanded to be eaten on the fourteenth day of the month. Christ ate his supper, and that supper was in the beginning of the fourteenth day, nearly twenty-four hours before the passover was killed. It was no part of the Jewish feast, and not connected with it, except as to time. The time connected it, just as it does the bread and cup of communion. They are in the beginning of the fourteenth day, and the passover at the close of it. If you connect it in time only that way, and then say it is the Jewish feast, I will take his communion and connect it in time the same way, and call it a Jewish

feast on the same principle of reasoning. But when I come to demonstrate by the positive Word of God that it was a meal that they ate, my opponent will not allow it. But all his point is just upon the declaration, Go and prepare the passover. If he would stick to the text when he comes to reason, if he would read a passage and take the premises which the apostles lay down before he begins, he would be all right. The first thing the apostle tells us about it is, that the whole of the eight days is called the passover. All that is included in the eight days. "The feast of unleavened bread, which is called the passover." The fourteenth day always had been, and the whole eight days had now come to be called the passover; and when they met on the beginning of the fourteenth day, before the passover was killed at all, and talked about it, it was *this* passover. We find *that* in many things; when you go to a meeting which is to last eight days, more or less, and get there before the meeting, and talk with a brother, you will say, "Brother, I have long desired to attend this meeting, and am glad I am here," though the meeting has not begun yet. Why? Because of your desires; what you do has reference to it and reaches out to the things connected with it when spoken of. Now if the passover, the fourteenth day, reaches out by divine authority to include seven days of unleavened bread, would you not expect it to reach all inside the eight days?

I want to read a little more Scripture to you, in Luke 22. After the supper was prepared, and they were ready to eat it, they were there at the table. They were together, and we have some of the conversation which they had, here in the fifteenth verse: "He said unto them, With desire I have desired to eat this passover with you before I suffer." *This passover!* "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." There was a passover they were eating which was yet TO BE FULFILLED. It had a fulfillment in the kingdom of God, still in the future. Christ is the fulfillment of the Jewish law, a fulfillment of that which we have described in Exodus. But now here the Savior, when he was eating this supper, though he called it a passover, he said he would not eat of it any more until it was fulfilled in his kingdom. Now look again in this same chapter, verses 29 and 30: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may EAT AND DRINK

AT MY TABLE IN MY KINGDOM, and sit on thrones judging the twelve tribes of Israel." At that table, after they ate and drank together, he said: "I appoint unto you a kingdom, that ye may eat and drink AT MY TABLE IN MY KINGDOM." And he said that while they were seated together at the Lord's table. We want you to get the idea. Here are thirteen men seated at a table. They eat a full meal together at the table, and take the communion. They washed feet before they ate the meal. And while there eating, he calls it a passover, and says: "With desire I have desired to eat *this* passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Then afterwards he said to them: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." How can my opponent have this kingdom of God, when he throws away the table with thirteen men seated around it and gets a little table, two feet square, in its place, and nobody eating at it? When he throws away the supper? When he throws away the full meal? When he throws away the feast of charity, and says, "We will have none of them; we will just have a crumb of bread and a sip of wine; we will eat that literally, but we will spiritualize it into a full meal, and have a table, not with thirteen men seated at it, but a little table, two feet square, and spiritualize it into such a one as the Lord ate at, and call it a full table"? Christ did not do that. He said he would appoint unto them a table, that they should eat and drink at his table in his kingdom.

You will notice that my friend did not answer the question I put to him. That is, when he brought up Acts 20, that they came together to break bread, and did not break it till after midnight, I asked him if that was the communion, and, if not, what it was. He never answered it. But since he tried to ridicule the supper, and since he is doing all he can to put into disrepute with you, I read what Pliny said about the Christians eating a meal in his day. Now I will read something from Tertullian about it, where he is speaking about the supper. He says:

Our supper, which you accuse us of luxury, shows its reason in its very name: For it is called *agape*, which signifies love, among the Greeks.

It is called *agape*, as in Jude.

Whatever charge we are at, it is gained to be at expense on account of piety. For we therewith relieve and refresh the poor. There is nothing vile or immodest committed in it. For we do not sit down before we have first offered up prayer to God; we eat only to satisfy hunger; and drink only so much as becomes modest persons. We fill ourselves in such manner, as that we remember still that we are to worship God by night. We discourse as in the presence of God, knowing that he hears us. Then, after water to wash our hands, and lights brought in, every one is moved to sing some hymn to God, either out of Scripture, or, as he is able, of his own composing; and by this we judge whether he has observed the rules of temperance in drinking. Prayer again concluded our feast; and thence we depart, not to fight and quarrel, not to run about and abuse all we meet, not to give ourselves up to lascivious pastime; but to pursue the same care of modesty and chastity, as men that have fed at a supper of philosophy and discipline, rather than a corporeal feast.

We here bring old Tertullian; we bring the Lord Jesus; we bring the apostles; we bring the heathen officer of Rome, Pliny; we bring all these, to show that we have the testimony of the ancient Christians, not only in the apostolic times, in the times of Christ, but afterwards, all along down through those old times among these Greeks, that saw the Jews with their worship when the Jewish law was still observed, these Fathers that had seen these things with their own eyes, and knew that the Christian Fathers kept such a feast. And yet my opponent sets it aside.

We would remark in regard to the word passover—we have not much time to spend on it—first, that the apostles were all on the Jewish side of this supper, and knew nothing of what was to be the order of the church; of what was going to be its feet-washing, and bread and cup of communion, they knew nothing. But before that time they knew there was a passover of the Jews which was binding on them, lasting for the term of eight days. They talked about it. The Savior told them to prepare for it. And when they came up to observe it, the evangelists whom we have read tell us it was observed in connection with feet-washing and the communion. And what does the evangelist Luke call it? He calls it a supper. I quoted John, who wrote afterwards. And what does John call it? He calls it a supper when they were observing it. He calls it a supper before they began it, instead of calling it the passover as the others had done. Why? He wrote later than any of the other apostles, and he saw there was a feast established in the church, founded on the example of Christ, still extant in the church. Remember, John looks back to it and calls

it a supper. Paul looks back after his conversion and calls it a supper. None of the others called it a supper at first, but they passed it and saw incorporated with the Lord's table, the Lord's Supper, the communion, the worship and service of the Lord's house, and never call it a passover afterwards.

We will now read again, on page 1,149 of Bingham. We want to read you this to show what they had back in apostolic times. This is what Polycarp says. He is one of the ancient authors and is counted among the best authorities, one of the very first. He writes about his being with the apostles, and the Apostle John being the man who had baptized him; and there was getting to be a difference between the Greeks and Romans, between Polycarp and the Pope of Rome at that early day. He is called Pope here at this early day, and that is the meaning of it. Not the Pope of the Roman Catholic Church at all, but because he was the highest bishop in the church. And the difference came up between the two. The Roman Church said you must observe the communion on the Lord's Day only, as the Elder says. The Greek Church said, You have no right to make that law; you have no authority in the Gospel for it, and no authority from the apostles for it. And here is what Polycarp says when he comes to visit the Pope of Rome:

Notwithstanding this, the Asiatics [that is, the Greeks] kept to their ancient custom, and Polycarp, bishop of Smyrna, came to Rome to confer with Anicetus upon it. They could come to no agreement upon the time; for Anicetus could not persuade Polycarp to alter a custom, which he had observed with St. John, the Apostle, and the rest of the apostles of the Lord, with whom he had lived and familiarly conversed. Neither could Polycarp persuade Anicetus to recede from a custom which he had received from the elders that were before him.

Now I want you to note here that Polycarp stood on our side of the question, and the Pope of Rome, stood on the other side, with my friend. And we can read a little further, to show you that the Pope of Rome had said:

That Hermes, his brother who was then an eminent teacher among them, had received instructions from an angel.

And he was going by that. I read this from page 1,148. The Pope of Rome said his brother Hermes had received instructions from an angel about the matter, and Polycarp contended that he had received it from John and the rest of the apostles. And

Polycarp did not yield or give up when he had received it from such teachers.

We have an argument that I did not get to read as I would like, from page 792 in Bingham, the same work. This we read, mind you, my friends, on the point we made that the Lord's Supper was to be taken at a table, and that the communion was to be taken at a table, and that the Lord's table was used for that purpose and no other, and that the ancient church in the first ages had a table. He says here:

How is it that thou remainest, and yet dost not partake *at the table*? Thou sayest, I am unworthy. Thou art then unworthy also of the communion of prayers.

We want you to notice that it says here, "partake *at the table*." Not only did the ancients say so, but Christ and the apostles, talking about disciples being seated *at the table*, use the very same language. I will read the language of Chrysostom, on page 847:

When you come *to the holy table* and the sacred mysteries, said he, in another place, do it with fear and reverence, with a pure conscience, with fasting and prayer. Consider, what a sacrifice you partake of, *what a table you approach unto*.

That proves that the table in the ancient church was still continued on down until it was forbidden by the Pope of Rome. On page 827 of the same book we have Chrysostom again speaking about the matter by way of explaining it. He says:

Christ is present, the angels stand by him, *the tremendous table is spread*, thy brethren are yet communicating, and dost thou desert them and fly off?

Now notice, here is the idea of being at a table. He says, "THE TREMENDOUS TABLE IS SPREAD." A large table is there referred to. But let us see what became of it. We read from page 833 of Bingham yesterday, but I will read it again, so that you may remember it, because yesterday it was not read in regard to the table particularly:

However, such abuses were sometimes committed in these feasts, that the council of Laodicea, not long after, made a law against having them in the church, forbidding *to eat or spread tables in the house of God or the church*.

Now, as Bingham says, when they come up, as in the Church of Rome, to pass a law in its council, forbidding a practice, is not that positive proof that the practice had existed before as an estab-

lished order? And then we would say again in regard to it, that we have tried to show that while we stand by God's Word in its plain and literal obedience, my friend has followed the Church of Rome in the changes he has made from the plain and literal observance of God's commands. He has done that in the table. He has done that in the supper. He has done that in other things, as we have shown you. We bring that up to show you that when we come here to discuss this question with him, we come here standing upon the foundation which we preach, that we should obey the whole Gospel, that we should obey God's plain commands as they are given by the precept and example of holy and inspired men.

I believe there is one argument I have not given you yet, on account of my friend making such a great ado about this passover question, which has taken up so much of my time. I will now give you my eighth argument. It is drawn from the Scripture we have referred to before, the words of the apostle in First Corinthians 10: 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The point we want to make here is, that when they speak of the cup and the bread they call it the communion, not the supper. They use that bread and cup at the Lord's table (verse 21) for the purpose of showing forth the Lord's death, and presenting that before your minds, as the apostle has shown us, by keeping that feast in the church; by putting in connection with that feast the communion. All these old Fathers give us their testimony, which shows that they held the example and precept of our Savior, in eating a feast, still in force among them. But my friend made quite an ado over the meaning of *deipnon*, because it is not found in Jude. Jude uses *agape*, which does not mean *deipnon*. If he will turn to Luke 14, he will find this language: "When thou makest a dinner," or a supper, an *ariston* or a *deipnon*, "call not thy friends." The Scripture says: "When thou makest a *deipnon* or *ariston*, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast," as it is in the English, when thou makest a *doche* (a feast), this is put in as a generic term, and refers to either dinner or supper in the preceding verse. That "feast" is a generic term, and will apply to any meal in the

day, while *deipnon*, according to Jewish usage, will refer only to a supper. But feast would apply to any other meal; and when *agape* is used it means a love-feast in the church, Jude 1: 12. When we think about it, we see that God, in all these commands, attaches an idea of importance, making it have some meaning to us. If we have some feeling in our hearts, when our heart is full of love to God and love to his church, when God comes to us by the Holy Spirit, and tells us that the Savior and the apostles had a love-feast, the account of which we have in the Scriptures, the man with the love of God in his heart will say, I want to be there. That is the example I want to follow. That name, *agape* (love-feast), suits me. Now we live in an age when the world is full of pleasure. And I know my friend makes light of our feast, which Tertullian mentions. The Elder is talking against it. But while I know that, there are popular churches to which he once belonged, if he does not now, which would make a great church festival to make money, a Christmas tree, or something of that kind, and set it up for pleasure. I do not know that he has done it, but the churches that had the great name of Christian, which he talks about, did. He is not going against them. But against them I bring up our love-feast; not a festival or a pleasure feast, but a feast that is made out of love, like the children of Abraham had a feast many times during the year, as many as three great feasts, when kindred spirits met together as one family of God. We come together in our love-feast, not to make a display or get up a dainty meal, which you might boast of, and sell tickets of admission to it, not a church festival, but a plain, simple meal, which shows the love we have for one another. As Tertullian says, that the rich might come up and give to the poor; that the poor might be regarded and fed in their feasts, as we read a while ago. Here is something which Chrysostom said might have come in in the place of having all things common, after the day of Pentecost. First they had all things common. But after a while that ceased. But as long as the apostles lived, this love-feast, that came in the place of all things common, continued to be handed down, and continues so yet.

Now, my opponent's church is not apostolic, unless it has a feast of charity. It is not founded upon the faith and practice of God's church eighteen hundred years ago. We say, then, that in

looking at this subject we feel the foundation on which we stand is sure, because it is based on the example of the Lord Jesus Christ, eating a full meal with the disciples, which was followed by the apostles and old Fathers in their day, until the Roman Catholic Church forbade them to spread tables in the church or eat in the church.

I hope, my friends, as my time is out, that you will examine what I have said candidly, and investigate it for yourselves; for you and I will have to answer for it in eternity.

DANIEL SOMMER'S FIFTH ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen: — I will begin near the conclusion of my opponent's last address. A short time before his time was up Elder Miller made this remark: "We have stood by God's Word in its plain and literal meaning. My friend [referring to myself] has followed the Church of Rome. We preach that you should obey the whole Gospel." That is what he said with reference to myself and those associated with me. What he would call the whole Gospel certainly would embrace the golden rule: "Whatsoever ye would that men should do unto you, do ye even so unto them." I will respectfully remind my opponent and those associated with him, that in one particular they do not follow that rule. That particular is this: they are willing, and it seems at times even desirous that their religious neighbors around about them should open their meeting-houses for them to preach in, but they are not willing to open their meeting-houses for their religious neighbors unless some man has died. When he is dead, they will allow a man in to preach at the funeral, but they are not willing to permit the use of their meeting-houses under other circumstances. I know not that they vary from this. But they are willing and desirous even to occupy the meeting-houses of their religious neighbors, but they do not follow the golden rule which would be included if he took the whole Gospel. "Whatsoever ye would that men should do unto you, do ye even so unto them." I make mention of that because they boast about taking the whole Gospel as it is. But this is one of the exceptions.

I wish next to call your attention to some other remarks made in his last speech. One of them is that the Christian Church, with which he supposed I am associated, will make suppers for the

purpose of getting money and so forth. A little discrimination on that, perhaps, would be beneficial to him. There is a body of people that claim to be the "Christian Church," who do that very something. He said he did not know that I opposed that. I think my brethren who have invited me to this locality do oppose that. They oppose every measure and all means of that kind and character; and they insist with the apostle Paul that he that giveth should do it with simplicity, and not with complexity or complicity. There is a portion of the "Disciple Brotherhood," as they are sometimes called, who arrogate to themselves that they constitute the "Christian Church," who go after these things. But so far as the CHURCH OF CHRIST is concerned, the church name which is found in the New Testament, and which name we especially delight to honor—that body of Christians stand as squarely opposed to these matters as my elderly friend himself. So far as simplicity and godly walk is concerned, so far as following the apostolic teachings is concerned as respects our behavior individually, I doubt not he and I are perfectly united and are insisting upon that which is in harmony with or which is enjoined by the apostolic writings. And I am glad to mention that we are united in this respect. While I am not pleased with oddity in dress, either for men or women, yet I am pleased with simplicity. And it is simplicity or modesty of apparel that I am in the habit of enjoining, I suppose as earnestly as he, only I reject the oddity. So then we understand each other with reference to that much, and I now come to another feature of what lies between us.

He charged me thus: "Yesterday he said that we eat the Jewish passover, and I bring it up," he says, "making plain that Christ did not eat the passover." Further on in his address, he said, "Christ ate the supper nearly twenty-four hours before the Jewish passover was slain, and Christ did not eat anything that belonged to the Jewish passover;" and then remarked of me, "His point is that the writers speak of eating the passover." My answer is that I think that is "point" enough. He endeavored to break the force of it by calling your attention to an illustration like this: that we have an eight day meeting not yet commenced. One man comes to another and says I have desired to meet you at this meeting, and speaks of it as this meeting, although it has not yet commenced. As he knows that feast was consummated with

the eating of the Jewish passover or lamb, he knows very well that feast had commenced. He understands that. And for him to say that Christ did not eat anything that belonged to the Jewish passover, and then say that these inspired writers speak of it, is a statement which it is marvelous should come from one so elderly as himself, and he ought to be cautious. He brought before you that picture (referring to diagram) and I see he has it again for the purpose of demonstrating—what? I will read again in the twenty-sixth chapter of Matthew: “Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.” Mark fourteenth chapter we read: “When they had killed the passover;” “where wilt thou that we go and prepare that thou mayest eat the passover?” “Where is the guestchamber where I shall eat the passover with my disciples?” “And they made ready the passover.” Luke twenty-second chapter. “The feast of unleavened bread drew nigh, which is called the passover.” “Then came the day of unleavened bread when the passover must be killed.” “Go and prepare us the passover.” “Where is the guestchamber where I shall eat the passover with my disciples?” “And they made ready the passover.” “With desire I have desired to eat this passover with you before I suffer.” Now my hearers it is marvelous that my opponent should say Christ did not eat anything belonging to the passover when these three writers say in the plainest possible terms that they prepared the passover, and Christ said, “With desire I have desired to eat with you this passover.” This very same utterance is repeated over and over again, asserting that it was THE PASSOVER. Did not the Jews know what they were talking about? It is SIMPLY MARVELOUS!

In the next place remember that these records were not made by Jews alone from the stand-point of Jewish prejudices. And there was no lack of information on the part of those Jewish disciples. But this record was made by the Holy Spirit after Christ had ascended, or by these writers after Christ had gone to heaven and sent the Holy Spirit down which had endued them with power from on high to write God's message to man and make a record

of the Lord Jesus Christ to man which should be correct. And for this man to say that Christ ate nothing belonging to the Jewish passover, and to bring forth a picture of this sort, is to array himself and his picture against the sacred writers. If Matthew, Mark or Luke had made that picture, would n't it have been in substantiation of their words? The idea of their preparing the passover in the guest chamber and Christ sitting down to eat what they had prepared, and yet that Christ "ate nothing," as my opponent says, "belonging to the passover!" That picture, my hearers, is a HUGE BLUNDER just to the extent that it is intended to teach that Christ did not eat the Jewish passover. I want that to SOAK IN.

Luke 22: 15 was referred to by my respondent where the language, "this passover," was found. I was in hopes he would dwell on that a little more and thereon ring the changes, as I know the German Baptists have done in times past; that it was a new institution because it said "this passover." I am afraid he will not do it, but I will mention it, and in his last speech he may call attention to it. And I will call attention to another part of the Book where the Jewish passover was called "this passover." My book opens, although the place was not mentioned, to the very chapter, 2 Chron. 35: 17, 18, 19: "And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept." The Jewish passover here is called "that passover," and it is called "such a passover" and it is called "this passover." So whatever he had in his mind about the fact that Christ spoke of it as "this passover," we find the same expression in the Old Testament referring to nothing more nor less than the Jewish passover.

My respondent referred to the language of Christ where he said "I appoint unto you a kingdom," and then made mention of the thirteen men seated at a table, and that they ate a full meal. And he said of me that we would throw away the table and would arrange a little table about two feet square at which nobody sits

and nobody eats. You know he is referring to our method of attending the communion. My friends, lest I should forget it, I will make mention, as far as that is concerned, of what we have in Luke 22: 17: "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves." That is just exactly what we have when we give thanks. We have the bread and the cup. We give it to one disciple and he divides or hands it around to the others, and thus it is DIVIDED AMONG THEMSELVES. As to sitting at a table, the disciples sat at a table, or rather reclined at a table, lying down at table on their left elbow, as was the custom then, and eating with the right hand, as John's head was on his Savior's bosom, and they were not sitting down as modern pictures have it, my hearers, but leaning or reclining at the meal as was their custom. And I doubt not that they did thus recline when they were eating that Jewish passover called there "the supper." But as far as the bread and wine was concerned, it was handed from one to another, because the Book says, "Divide this among yourselves." We remain sitting in our seats and they remained leaning on their left elbows, and what point can be made about that? The table is before us as it was before them. And that which the Savior took and broke after giving thanks, and which they divided among themselves, my hearers, was not a full temporal meal. Consequently we do not have to go to the table for the purpose of partaking of that. And as for the supper which they ate, we find that is the passover; and as we are not Judaizing teachers, we do not go to a table to eat a full meal, consequently we do not have a table that big.

But while we are talking about the table, it is in the singular number. The table of the Lord is in the *singular number*. It does not say tables even when three thousand people were accumulated on the day of Pentecost, and it would take a considerable table for three thousand people to sit down at. Five thousand were converted a few days afterwards, making eight thousand people. They could not have tables as the German Baptists do now. They must not accumulate the tables and have more than one, because that would be an addition, but must have one table large enough for three or five thousand and for as many more as were subsequently to come in to eat. Don't you see he gets in trouble when he dwells on that part of it? I only mention that because

he has had so much to say about our little table two feet square and nobody sitting at it or eating at it. We base our custom on the language of the Redeemer: "Take this and divide it among yourselves."

My respondent said I did not answer his question about the twentieth of Acts. We will turn to the twentieth of Acts and what do we find there in the seventh verse? "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," and they did not break bread then. That is what he implies, and that is what he infers. They came together for that purpose, but *did not do it*, and *did not break bread until the next morning!* But if what he has been saying about the day beginning there in the evening, why the next morning came in the day. The day began in the evening, and before the twenty-four hours were ended they had broken bread. The New Testament language all the way through speaks of the day and the night. The evening mentioned as the first of twelve hours of the day is based upon the language in Genesis. It is not based upon the language of our Savior. There were the twelve hours of the night and the twelve hours of the day. So that we have mentioned the third hour and the sixth hour and the ninth hour, the third hour being nine o'clock, and the sixth hour being noon, and the ninth hour being three o'clock. Consequently his argument is based on a mistake in another respect. While I have Acts 20: 7 I will read it: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." If they met for that purpose, they unquestionably under apostolic supervision attended to that supper, and did not postpone it until the very last. I have no doubt they attended to the particular something for which they were assembled together, and that was to break bread or to attend to the only institution that the Lord Jesus Christ has ever ordained for his disciples under his reign to attend to as an act of worship which has eating connected with it; the breaking of bread, the part being used for the whole. How about this *after breaking of bread* mentioned in the eleventh verse? "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." What about that? I will for once, venture an

illustration. It is not an illustration of the divinity or trinity or anything of that kind which we have been rebuking previously, but it is an illustration of a historical matter. I have gone to places to preach in the forenoon when the disciples broke bread, and again to another place in the afternoon, and again to another place at night ten or fifteen miles away, where we broke bread before we separated. We broke bread where we assembled to worship the Lord Jesus Christ, and before midnight was over, I broke it again. It was necessary to have something to eat or refresh the body after having been personally engaged for a period, perhaps, of twenty-four hours. There is nothing strange in that, except when you look at it from the stand-point of a church which is not mentioned in the Bible. Looking at it from the stand-point of the language recorded in the New Testament everything becomes as plain as light.

But I want to mention another matter. I happened to make the remark that I doubted not if I should examine his criticism about the fourteenth and fifteenth day, or if it should be investigated I should find him in error. And what did he do, but immediately endeavored to make a point on the language I used, my saying, "IF I should do thus and so," as if I did not intend to do so, and that I wanted to slip out on the ground of non-preparation, or something of that kind. There was an imputation or implication of that kind. I made the remark in the same connection, whether it was the fourteenth or fifteenth day it made no difference so far as the argument was concerned, because the three evangelists, Matthew, Mark and Luke do not say one word to the contrary, but declare that the passover was prepared and that Christ ate what was prepared. Consequently he ate the passover. It hinged upon that matter and not upon the fourteenth or fifteenth day of the month. Since I have examined the matter, let me take you to the twelfth chapter of Exodus and there read to see whether or not what I said is probable, or is not really correct. Ex. 12: 6 says: "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." The Hebrew says "between the two evenings," in the evening. He referred to Deuteronomy sixteenth chapter, and said and intimated it was changed to the fifteenth day, because we have the language in the sixth verse:

"But at the place which the Lord thy God shall choose to place his name, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." I go back to Exodus once more and there call your attention to this that the passover was killed and the blood sprinkled upon the lintels and the destroying angel passed over at midnight and the firstborn of the Egyptians was slain. The Egyptians rose up, we are told in the thirtieth verse of the twelfth chapter. "Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." And so it was in that night the question of their going out of Egypt was decided upon. It was in that night that their release was accomplished, even if the entire company did not get out during the next day. That does not affect the case at all, because it was in commemoration of their release, and it was in commemoration of the destroying angel passing over them, and that was on the night of the fourteenth. When we come to examine that which he was disposed to throw back upon me as being something that indicated I was not prepared or that I had not examined the subject, it proves to be of no advantage to him. He asked, "What is he here for, if not to expose what is erroneous on my part?" I am here for that purpose, my friends, and I have endeavored to do my work faithfully, and we find that our elderly friend has placed himself squarely against the language of Matthew, Mark and Luke on this question of the passover; and we have given you finally an illustration of where he and his brethren stand. They take that Jewish feast, and do not even keep it as the Jews kept it. The Jews killed a lamb without blemish, but these people will kill an ox and make a feast, and invite those who have no part or right even in the kingdom of the Lord Jesus Christ and make no pretensions thereunto. And in the place of the community of goods which they had at Jerusalem, he will have these "love-feasts" be-

cause they are mentioned afterwards. Community of goods was not divinely appointed, and these "love-feasts" or "feast of charity" were not. And yet when he wants to bind the one upon the people he goes back to the night of Christ's betrayal. Can you imagine more confusion than that in a single address which has come from him? You see how that matter stands. He set it up in the place of the community of goods. And yet when he would bring it to bear on you, he tries to get the authority for it from the night that Christ ate the supper called by the three evangelists the Jewish passover; or repeating the language of the Savior, "this passover." There is nothing peculiar in that language. I pronounce that picture which my respondent has shown, so far as it is intended to show that Christ did not eat the passover, *a huge blunder*. And that is an illustration, my friends, of one of the fundamental ideas of this religious body, and one of its errors against which I am contending. And you take this away from them, and take that connectedness of which they have been speaking, of the supper, and then the communion at night, and then the feet-washing the same night, and you throw the whole system into confusion.

ROBERT H. MILLER'S FIFTH REPLY.

Brethren Moderators and Christian Friends:—I arise before you to reply to some things my friend has said, and to present some further arguments on our side. There are some little personal matters which he seems to be fond of dealing in, slurring our church because he thinks we do not treat our religious neighbors well; but such things are not worthy to be brought up in a discussion like this. I hope he will confine himself to the point at issue, and not attack the personal character of the Brethren. I think they will compare favorably. And I hope he will not attack the sisters, when they have no chance to defend themselves.

He repeats it several times, and says that I said that Christ did not eat the passover, and he wanted me to prove it. Well, I showed you this morning that it was utterly impossible for him to eat the passover until after it was slain; and that it could not be slain until the going down of the sun at the close of the fourteenth day, and he was on the cross at that time. I read my opponent these Scriptures, pointing it out, and gave him the chapter and

verse, and asked him to overturn my arguments. He has never attempted it. He simply says that picture is a huge blunder. If a man finds a huge blunder in anything, he should expose it; and that is where my opponent is a failure in discussion. He makes an assertion that it is a huge blunder, and reads a mass of Scripture which does not apply to the points I made. I read him Deuteronomy, and spoke of what is said, that the lamb should be slain at the going down of the sun on the fourteenth day. He does not try to get that out of the way. There is not one single blunder in all that I presented. I believe there were nearly twenty Scriptures read and applied by me, and he never attacked one of them, but said this diagram is a huge blunder. At first he said he would not say much about it; but said he believed if there were somebody here to investigate it, that they could show that it was wrong. There is nobody here to investigate it, but there is somebody here to say repeatedly, It is a huge blunder, without picking out a single item that is wrong. I do not think you are well treated; but you can not blame him for doing so, because he can not show the blunders. He said the apostles never made that picture. Did not the apostle point out the coming of the first day of unleavened bread, when the passover must be killed? On the first day of unleavened bread, when the passover must be killed, did not the apostles say Christ came in the evening and ate supper with the twelve? And went from that supper to the garden of Gethsemane? Did not they say he was taken to Annas the high-priest, and from Annas to Caiaphas, and from Caiaphas to Pilate, and it was early? They said everything which is there; and my opponent simply went on in his way, to say it is a huge blunder, and set it aside, and say that the apostles did not make it. The Holy Spirit of God wrote these very facts which are given there, and illustrated in that diagram. That is the reason we brought it here, and he does not attack a single point in it, but repeats, again and again, that it is a huge blunder.

When I charged him with setting aside the Lord's table, in the manner in which the Lord used it when he instituted the communion and sat at a table and took the communion, I brought that up before him and said again that he was changing the Word of God. He has been doing that during all this discussion, if you will notice it. That is the great difference between us. He

changes the Lord's table with thirteen men sitting at it. I made the point that he has changed it to a little table, not two feet square; and when he comes to answer the charge he says, We pass the communion around from one to another. What about the table? He says, "Oh, I do not want you to talk about that, because I have set that aside!" He has thrown that away and taken in its place a little table, and talks about that being the Lord's table. Not only that, but instead of using the Lord's table, as we told you yesterday, in the night and after supper, he uses it in the daytime and before dinner; and then read the Scriptures, that he received it of the Lord, that which the Lord delivered; that in the same night in which he was betrayed, he took bread. He read that about the Lord's table, and yet he is not using it as the Lord did. The change is what I do not like. One thing after another has been changed in God's Word, and it has been changed too often. I have said, through all this discussion, that the great difference which has grown up in the religious world, grows out of the changes which have been made. Changes from the primitive practice are what we are objecting to. He has changed the Lord's table, and we object to that. He says we can not have so many disciples sitting at one table, because it would take such a long table for the three thousand; that you could not have one table long enough for the three thousand to sit at. And so he is going to overturn it, because, he says, the word is singular, and if we have to use the table in pieces it would spoil it all. Communion is singular. It is the loaf. But suppose I tell him you must not break it in pieces; if you break it in pieces you spoil the loaf. What is meant? It is simply that there is a table, and the Lord used it. You may have it in as many pieces as you please, it is still the Lord's table when used as the Lord used it; and it is not the Lord's table if it is not used as the Lord used it. It is just so with the bread. You can break that into as many pieces as there were disciples, it still leaves it one bread. It makes no difference how many partake of it, the division of it does not destroy the unity in it, because there is one object and one purpose, and it is used in one way; just as we say we would eat at a table when we have a number of them. But when his cause is founded on such a little thing as that, we think it is too small anyway, and we will leave it.

We will go to the twentieth chapter of Acts and see what we get out of it. We will read the seventh verse: "And upon the first day of the week, when the disciples came together to break bread." My opponent says that means every first day of the week, and that you must come together to break bread every first day, which means Sunday. I suppose I might read from another Scripture, where Mary and Mary Magdalene, upon the first day of the week, came to the sepulchre with spices to embalm the body of Jesus. The Gospel says it was on the first day of the week. Does it mean they went there every first day of the week? We know it does not. If you look in the Greek you will find it is the same form of expression as in English. You should notice how much he proves. He tries to prove things with nothing but assertion, sometimes, and I think that is all there is of this. He goes on further, and says I can not prove that they did not eat the bread and drink the cup on the first day of the week. That they did not do that is not in my place to prove; but it is his place to prove that they broke bread on the first day of the week. When we prove that they came together and ate after midnight, he wants to make that a common meal to refresh the body. Don't you see where he is getting? Perhaps he is getting over to say they ate an ox, which he has been trying to make light of. They were all together at the feast and the communion in their worship. He says now that they, in the night, were eating to refresh the body. Is n't that a great dilemma for a man to get into, who has been trying to ridicule us for the eating of a meal in the church? You will notice that, when men have such a disposition to assert and ridicule, for the want of logic, they get around and confute themselves. Give him his own interpretation, and he never takes the communion the way he says this means. He will not follow Christ, and he will not follow this, his own witness. Did they ever come together Sunday evening and stay together until Monday morning, or until after midnight, and then take the communion and a common meal? If they did that, they had to take a common meal, like the Corinthians did. Now notice. He will not take this witness all the way through, which he says had a common meal. I want to prove by one of the most learned men in the church in which he once lived, that it was not a common meal. Here is McGarvey. He was one of the leading men in that church

for years, one of the great teachers in the theological school at Lexington, Kentucky. And what does he say? I read from page 240:

If the meeting was on Sunday night, then the loaf was broken on Monday morning, if it was broken after midnight.

Do n't you see where he is getting? He is contradicting one of the smartest men they have had in the Christian Church, who says:

There can be no doubt of this fact, unless we understand the breaking of the loaf, mentioned in the eleventh verse, as referring to a common meal. But this is inadmissible; for, having stated, (verse seven,) that they came together to break the loaf, and now stating, for the first time, that Paul did break the loaf, we must conclude that, by the same expression, Luke means the same thing.

That is the way this learned man writes, and it is true. But my opponent makes the same expression change to suit him. He says the expression *kuriakon deipnon* (the Lord's Supper), in First Corinthians 11: 20, means simply a sip of wine and a crumb of bread. But in verse 21, when they come to eat their own supper, it means a full meal, even to gluttony. He changes the meaning very quickly. So with *breaking the loaf*. Speaking of the same company, in one verse *breaking the loaf* means simply a crumb of bread, and in another verse it means a full meal. But here this learned man comes up against him. These old books are against him, and this man of the Disciple Church, whom I have quoted, goes to these same old books. We want to prove to you that in this Scripture he has failed to prove the very thing he wanted to prove. Now he said it may be that they kept time the same as the Jews. "Maybe" it was his place to prove the time they kept. The Greeks did not keep the same time as the Jews. The Romans did not keep it, and those brethren in Troas were not Jews at all. They were Gentiles, and what intimation has he got that they kept Jewish time? Not a bit. He has failed in every point, we think, and he has not got a clear case of holding communion on Sunday in the Gospel. My friend comes and says that the Savior could not have held the communion on any other day than Thursday. This is a little nearer supposition than what he said before, because it admits of his making a supposition, and getting his proof in that way. But the case of the Savior does not allow that supposition.

I want to refer to another matter again, lest I forget it; and that answers all the objections to the declaration of the Savior and his apostles in regard to eating that supper that they ate in the beginning of the fourteenth day of the month. When the Savior came to eat, and was there eating that supper at the beginning of the fourteenth day, he said unto them: "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." What does that mean? Did you ever think about it carefully? Here is something to be fulfilled in the kingdom of God. What is to be fulfilled in the kingdom of God? It can not be the Jewish passover; it may be fulfilled and taken away, and nailed to the cross. But he says, "I will not any more eat thereof, until it be fulfilled in the kingdom of God." Was the Jewish passover to be fulfilled in the kingdom of God, or a type of it? No, sir. But here is something that is to be fulfilled in the kingdom of God, and how will you get it? The Jewish passover was an institution to perpetuate in the memory of the children of Israel their deliverance from Egypt, until it was fulfilled, and the Jewish law taken away. Now here is this supper, which is called the passover, that is to be fulfilled in the kingdom of God. How can it be fulfilled in my friend's church with the children of God, if it has already passed away? Then, if we look at it as we did this forenoon, that Christ appointed a kingdom to his disciples, and that they should eat and drink at his table in that kingdom, that is the fulfillment of it. If my friend admits that interpretation, it is against himself, because it must be kept up in the kingdom of God, and that is just what I believe was to be the fulfillment of it in the kingdom of God. After the Savior had eaten of it, and spoken of it, he said that he would eat of it no more, signifying that he had eaten it then, and now would eat it no more, until it was fulfilled in the kingdom of God. How could anything be plainer than that here is something which is to be fulfilled in the kingdom of God? If it be in the great marriage supper of the Lamb, it is fulfilled; the *deipnon* (or supper) the Savior instituted is to be perpetuated, and is yet to be fulfilled in the kingdom of God.

My opponent was all the time throwing at me that when we eat this supper instituted on the fourteenth, it is the Jewish pass-

over. And when he found the evidence was against him, that he had to contradict God's Word plainly, then he insisted that it was a Jewish feast. Then when we came to look at that we found that it was before the paschal lamb was killed. We showed that it was not killed until the close of the fourteenth day. Where does he stand now? He takes the bread and cup that was used at the very feast I am speaking of, and, after changing it, uses a part of that very feast that was eaten there, which is included in the word passover. He said, "Do n't you know that the bread and cup is a supper, that it is the Lord's Supper? Do n't you know we have the bread and cup instituted then?" But was not that inside the feast? Was it not in connection with the passover? Was it not in what the Savior ate and called "this passover"? Certainly. If you read Luke you will find they had the cup in connection with the passover. We say, then, that he has no logical ground to separate part of what they had there from the rest, and take the bread and cup only. They belonged to the feast, did they not? How would they get at that time the bread and wine in that passover, when it was not inside of the fourteenth day, if that was not connected with it in some way? How could they get it? Do you not see that he never can get away from the truth that all inside of the eight days was called the passover? The apostles said so. Now take what was done just before the beginning of the Jewish passover. My opponent gets the bread and wine from the very same place and time, and yet it is not the Jewish passover for him. It must just come up to suit him, or he will take out just so much as does suit him. We think the people can see through any such logic as that.

We will now refer to another Scripture, First Corinthians 11: 2, and I will give it to him to think about and explain: "Now I praise you, brethren, that ye remember me in all things, and keep the *ordinances*, as I delivered them to you." That is plural. My opponent said the bread and cup is one, and that is all we must keep. Nothing else. But the apostle in this second verse says you have kept the *ordinances*, and we say that is just what we have done. There is something plural to be kept, more than one to be observed, and they were kept. And now if they were not the supper and the feet-washing, I want my friend to tell what the *ordinances* are, and show how his church keeps

them. I want to show you that he has run out of arguments, and has only assertions left. When the apostle speaks of ordinances in this chapter, I contend there are more than one alluded to, and clearly spoken of. Yet he comes up and says it is only one, the bread and cup of communion. Now we will refer again a little further to this eleventh chapter. We find here the apostle says, "I praise you that ye keep the *ordinances*," and then we go on to the twentieth verse. I will read the nineteenth verse first: "For there must be also heresies among you, that they which are approved may be made manifest among you." Something wrong. What is the reason they do not eat the Lord's Supper: "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." My friend makes this feast, this *deipnon* (supper) to mean a crumb of bread and a teaspoonful of wine, and at the same time it means a great meal, where they eat to gluttony. Now, can the Word of God be changed to suit him in that way? Let me tell you that it can not. Not a bit of it. Assertions can not make it so with logical reasoning. Every man with sound reason and common sense must certainly conclude that that *supper* in those two verses means a full meal, unless there is clear proof that the meaning has been changed by divine authority; and it has not been. Now what is the trouble in the Corinthian Church? The reason they do not eat the *Lord's Supper* when they come together, is because "every one eateth before other his own supper." The Lord's Supper was eaten back in Jerusalem, and they all ate together at the same time. And here they were eating in the church, and they were eating one at a time. Some were hungry and some were drunken, as we read here in Corinthians. But when we come to the twenty-second verse we read: "Have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." Why? We read in the thirty-third verse to show why he could not praise them: "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation." He speaks of their not tarrying one for another. When he comes to correct that error, he does not say they should

not come together to eat, but when they do come together to eat, they should tarry one for another. What does that mean? It means that they should eat together as the Lord and his disciples did. How does my friend follow this Scripture? He says they pass the loaf one to another. How do they take it? I would like to know. Do they tarry one for another? Does not one of them break a little piece off the loaf and eat it, and so on all around, and the first is done before some begin? That is the way they used to do in the Christian Church. I do not know how they do it in the Church of Christ. I am pointing this out for you to see that when we come to examine God's Word on this subject, we apply these words in their plain and common-sense meaning. When God's people come to the Lord's table they do as the Lord and his disciples did; they sit at the table. They tarry one for another. And you are always wrong when you do not tarry one for another. You are all one body, and should eat together that which represents the body of Christ. You are commemorating this institution which the Lord gave, and should tarry one for another. When my opponent comes to tell how these *ordinances* shall be observed, I want him to take these Scriptures and tell us whether they tarry one for another when they eat the Lord's Supper, or the bread and cup of communion, and whether they have only one *ordinance*. We apply these Scriptures to him. We say, when you come together to eat as God's children, whether it be the supper or the bread of the communion, you should eat together, and tarry one for another; for the Holy Spirit said so, and I tell my friend that is the way you should do it. The apostle said, "If any man hunger, let him eat at home; that ye come not together unto condemnation." Now notice, if there was nothing in this eating in the church only their own meal, their own supper, if it had nothing about it further than that, if it was nothing but a basket meeting,—you know people now have basket meetings,—if they had nothing but that, Paul would not say, "Eat together." But here is the point. You are professing to eat the Lord's Supper. The Lord wants union and harmony and oneness, and you have not followed his example. Paul comes up here to get the union and harmony and oneness, and tells them that when they come together to eat (the Lord's Supper) they should "tarry one for another."

My time is almost out. We wanted to present one argument

over again, but we have not the time now, so we wait until our next address.

DANIEL SOMMER'S SIXTH ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen:—While I have been listening to the speech of my respondent I have been thinking about this Scripture. "Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." That is the conclusion of the book of Ecclesiastes, and I just thought that when the grand consummation will come my opponent will have to stand before the great Judge and will have to answer for those matters which he has arrayed against the clear declarations of the inspired writers. And woe unto that man who has established or arrayed himself in opposition to the clear testimony of the Word of God.

I want to repeat it; that it is impossible for a man to say that Christ did not eat the passover without he impeaches Matthew, Mark and Luke as inspired writers. And that is impeaching the Spirit of God by which they were inspired to record the things which had been written.

My opponent told you in a former address, that Christ died on the night or evening that the Jewish passover was killed. Now inasmuch as the day on which he was crucified was called the preparation for the passover, some might suppose that there was a little discrepancy in the Book. And so I want to mention this: Years ago I was talking to and pressing a certain member of the German Baptist Church on this matter, and I pressed him that he must not deny what Matthew, Mark, Luke and John said, and must not throw the implications on them. He finally said, "Well, it seems that they did eat the passover, Christ and the twelve disciples, but," said he, "he must have eaten it twenty-four hours before it was usually killed." That was the conclusion to which he was driven, and my elderly friend wants to show by comparing Deuteronomy sixteenth with Exodus twelfth that the change was made in the Old Testament from the fourteenth day to the fifteenth. When you come to look at the Lord Jesus Christ and remember that he said the Son of man is Lord of the Sabbath day,

why then he was Lord of the passover likewise. And in order that he who was to be our passover should die on the same evening, that the Jewish passover was slain, I have no doubt that the conclusion of that German Baptist was correct when he said "Christ ate the passover twenty-four hours before it was slain by the Jews," and there was no penalty affixed to the change, inasmuch as God changed it and not man. I have admitted that if it was changed from the fourteenth to the fifteenth; that harmonizes the whole matter, and I want to bring it before you; although I was not under obligations to do more than to stand by Matthew, Mark and Luke in what they said. But I want to harmonize it so you might not think there was any discrepancy in the Word of God.

From the speech to which you have listened from my respondent I thought there was an evidence of something called excitement—a little more excitement than I thought I had previously witnessed. It is now too late in the day for my elderly friend to become excited over this discussion. There is too much which has been placed on record, and too much which has been placed on record in your minds for him to become excited over the conclusion of this matter. I feel not only not excited, but feel supremely satisfied with the work which has been done thus far, in that I have done my best. And I have stood by the one Book which I have brought, and it has stood by me; and I have no need of any other.

I will make brief mention of a few things he has presented, and then sum up in conclusion. He said those matters (what I said about the golden rule) were too small to mention, and that I was attacking their personal character. I was not attacking their character personally, but was speaking of the German Baptists as such, not going by the golden rule, in that they desire other meeting-houses should be opened to them, and will not open their own houses to others except on funeral occasions. And in that they do not follow the golden rule. It was not against any individual but the church managed by Annual Meeting so largely.

He said, "I showed you it was impossible to eat the passover until it had been slain." I just answered that by showing you the conclusion to which I pressed a German Baptist some years ago. And it is the only conclusion which will allow that Matthew, Mark

and Luke told the truth, and at the same time show no discrepancy in the living word. He said he made mention of Deuteronomy sixteenth chapter, and that I passed over it as if it never had been there. I went to Deuteronomy, sixteenth chapter, and called attention to the fact that there was no necessity to conclude that what he had stated about the time being changed was correct. He charged me with saying the apostles never made that picture. I said "IF Matthew, Mark and Luke had made that picture"—I did not say that *they did* or *did not*, but *if they had made it*, it would have been in substantiation of what they testified. They said that the Savior ate THE PASSOVER; that they prepared THE PASSOVER and he ate what they prepared. Our elderly friend said that Christ DID NOT eat the passover. As that is one of the fundamental features on which they build, you see clearly how the foundation begins to crumble. Instead of the night he charges me with attending that supper in the day-time, and I read what Paul says, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread." I read you the definition of that word *deipnon*, and that the primary meaning is a *morning repast*, a DINNER. Among the Hebrews it was the chief meal, and was the evening meal. There is the Greek lexicon which I have there as far as it goes, just as trustworthy as any other, and now then you see there is no necessity to conclude from the meaning of the word, that it should be an evening meal, but the word is used in a primary meaning in the Greek, signifying a morning meal or dinner. So we are all right as far as that is concerned.

He said I did not answer his question about Acts twentieth. I called attention to that matter and gave you an illustration of it, and he did not show that such an illustration of such a something does not or has not occurred. It has occurred in my own life, and we have no right to conclude if the apostles met on the first day of the week for the breaking of bread, that they postponed and deferred that purpose until the next morning. There is no reason thus to conclude whatever. But I took it upon his computation of time, and said that if his delineation was correct, that then there must have been a mistake made. I said these words were used that recorded this. How does he know they were not reckoning time from the Jewish stand-point, and speaking of it after that

manner. So in either case he has nothing settled or certain on which to base his objection, and the plain reading of the Book is in favor of the position which I occupy.

"I have desired to eat with you this passover." My opponent said, "Here is something to be fulfilled in the kingdom of God." Then he wanted to know, was the Jewish passover to be fulfilled in the kingdom of God? I have referred to Matt. 26: 29, where we find the following on that fulfilling in the kingdom of God, and you will be surprised when I read it. "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." He was referring to the wine of the communion that he had just given, and that was the something that was to be fulfilled in his Father's kingdom. Not only so, but look at Mark 14: 22 and we read that it was after this manner, "And as they did eat, Jesus took bread, and blessed, and brake it and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." They did not have many cups, but they drank of "the cup" he gave them. "And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God." Both of the records say that when he had said this they sang a hymn, and he went out. So it was not the fulfilling of the Jewish passover to which it referred; but it was the fulfilling of that institution which he gave after they had eaten the passover. Thus he makes that little maneuver to break the force of what I have been presenting to you, my friends.

Attention was called to 1 Cor. 11: 2. "Ordinances," he says, "was used in the plural number;" and he wants me to show what the ordinances were. He declared I said it was all one, referring to the bread and wine. Acts 2: 42 says, "And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers." And these are the divinely appointed requirements or ordinances of worship. And we found that they had a Godward bearing, which constitutes the great and distinctive characteristic of ordinances in the New Testament. And we might have said, likewise in the Old. That reference to 1 Cor. 11:

2 is another one of those little maneuvers which we have been exposing all along the pathway of this discussion.

Now then in conclusion I want to bring before you the arguments, as far as I have them, that my elderly friend has presented, that you may see what there is in them. And when he repeats them you can see what the answer to them is. His first argument was founded on the example of Christ when he ate the communion. What was that example? He ate the Jewish passover, as Matthew, Mark and Luke positively affirm; and my respondent can not get rid of their testimony. What does that example show? As he takes the Lord's Supper that way, it shows he has that much of Judaism, and he falls under the condemnation of the fifth chapter of the letter to the Galatians which forbids the going back and gathering up even a single fragment of the law.

The second argument I missed, or he did not give it. It is missing in my notes.

The third was the full meal idea of *deipnon*, and I exposed that by saying that Christ forbade them through Paul to come together hungry. If they were hungry they should eat at home. And it was a slander on the common sense of the writers of inspired history to say that they should eat a full meal when they were not hungry. I showed you that as Christ was a full and complete Savior in every respect, the word *deipnon* referred to him. He gave his body and blood for us. The bread and wine are commemorative of his body and blood. When we eat the bread and drink the wine we eat the commemorative bread and drink the commemorative wine. We partake of the body and blood of him who died that we might live, and through whose death we have life. That was exposed. He said there was Christ's example in giving it in the evening; and we pointed out the twenty-second chapter of Leviticus, and showed there was a change from the last day of the week to the first by referring to Pentecost, and that removes the "evening" idea.

The fifth argument, he said, against me was that the church I represented held communion services the first day of the week. That was met in that chapter of Leviticus, which he says it was drawn from. Drawn from! Yes, some of them have been drawn very far from the Scriptures which he mentioned. "Drawn from the fact," he says, "that the apostles received the communion at a

table." He then went on with reference to the difference between me and him, and he said it was just the difference between me and Christ. Rather a severe charge, but when we come to look at the table business we find that Christ took the wine and gave thanks, and gave it to the disciples, and said, "Divide it among yourselves." And that is just what we do. He took the loaf and gave thanks, and broke it, and upon the same principle they divided that among themselves. So far as that is concerned we are following the apostolic plan in regard to that. And we are not in regard to that supper. Why? Because that was a Jewish feast, and we do not follow that because we are forbidden to follow Judaism.

He brought up what he called another argument. He said it was drawn from 1 Cor. 10: 16, where they had a cup and bread, and had a table. Of course they had. It was just exactly where we prove it, that when the bread which represented the body of Christ, and the wine which represented his blood were there at the table of the Lord, as it was called, then we have the Lord's *deipnon*, or the Lord's Supper, and that connected the Scriptures which we were reading with the proposition which says the Scriptures teach the bread and cup of the communion as the Lord's Supper, to be taken (as we further showed by reference to other matters) on the Lord's day only, as it is done in the church represented by Daniel Sommer. We have surveyed all those arguments again, after having exposed them once when we passed over them before.

Now I wish to call your attention to my arguments. I threw down before you first of all what I termed the *Passover Argument*, that Christ is our passover, and that took us back to the twelfth chapter of Exodus, where we found there was a passover killed in ancient times commemorative of the Jews' deliverance from the land of Egypt; that as Christ has become our deliverer, he is our passover. That was the first argument I brought before you.

Then the *Priesthood Argument*, which said that the priesthood being changed there must of necessity also be a change of the law. So that when Christ became our great High Priest, he became such on the day when the church was set up, which was

the day of Pentecost, when he sent the Holy Spirit down. And that is the day which we are to observe as he instituted it.

Then we have the *Flesh and Blood Argument*, and we refer to the sixth chapter of John, where Jesus said that he was the bread of life, and that they who ate of that living bread, should have everlasting life, and that the bread which he gave was his flesh which he gave "for the life of the world." We could not tell what that meant without going to Matthew twenty-sixth chapter, but there we find the bread and wine spoken of as his body and his blood. And when we eat this bread and drink this wine we become partakers of his body, and of his blood.

We called attention to the *Established Order Argument*, Acts 2: 42, where we learned that "they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers," a part of the institutions being mentioned there. There we have the communion.

Then we called attention to the *First Day of the Week Argument*, and we dwelt on that to expose what our opponent was endeavoring to show in reference thereto. We say again, as certainly as that the disciples at Troas were faithful in the discharge of their duties, they met the first day of the week to attend to that duty, and attended to it that day. We made the same argument with reference to baptizing in the name of the Father and Son and Spirit. We do not read afterwards of them being baptized, and using that same formula, but they were unquestionably faithful in the discharge of their duties, and hence you have that formula. We have no doubt about that at all. These people were faithful, and they met and worshiped. Their eating the next day was unquestionably another matter. McGarvey of the so-called Christian Church, and other writers to the contrary, notwithstanding. I predicate my argument here on the *faithfulness* of those disciples who met the first day of the week to break bread under the direct teaching of the inspired apostle Paul.

Then we brought before you the *Delivered Argument*. Paul said, "I delivered what I received, how on the same night the Lord Jesus was betrayed he took bread and gave thanks and brake it, and gave to his disciples, saying, This is my body, which was broken for you." We dwelt on that, and brought that matter before you, and showed you that the Corinthians were not attending

to the Lord's Supper. They were coming together to eat *their* supper; they were eating something which had been decided upon by or according to *their own* inclinations. Even though the same word be used, in the same verse, in both places it means a full meal. It does not make a particle of difference for that reason. In one place they had a full meal for the PHYSICAL MAN; and in the other a full meal for the SPIRITUAL MAN in partaking of that commemorative institution which brought before them the Lord's suffering, by which they became partakers of the body and blood of the Lord Jesus Christ, who was a full and complete Savior. Now we will stake that delineation of the matter against all the quibblings which can be possibly urged on the other side.

Then friends, we brought before you this *Perfect Revelation Argument*, which says that the Scriptures were given "that the man of God may be perfect, thoroughly furnished unto all good works." We do not find the man of God was instructed to go and kill an ox and make a feast, and invite the people to come and eat it after the manner of the church represented by my respondent. He may say as much as he pleases about my casting reflections. I am dealing with the facts as I find them. He has not found a Scripture showing it. I have said that Christ ate the passover which the disciples prepared, and we are not instructed to do that.

I also presented before you the *Testimony Argument*. "Many other signs truly did Jesus which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." Then I pointed out what Matthew, Mark, Luke and John wrote, that they recorded the words of Christ that we might become whole-hearted believers in him, and that we might by obedience to the divine requirements obey the Gospel more fully commanded in the Acts of the Apostles.

Then we gave the *Jewish Feast Argument*, which came down from former times, to show the change to the first day of the week. Thus we have brought before you nine or ten arguments in favor of the position which we maintain, and those arguments still stand unshattered and unshaken.

Now I want to bring before you in conclusion one other argument. You are aware that we have been depending in the course of this eight days' discussion on this One Book, the Bible, the

Word of God, which we have held before you as all-sufficient, and that it is its own interpreter. We have appealed to it as being sufficiently plain in itself to interpret its own teachings. My respondent claims to be a Bible man. He claims to take the whole Gospel. But to substantiate his case, and make out his position he has appealed to Justin Martyr and Robinson and Campbell's Christian System, and Campbell on Baptism, and Bingham, and Robinson, and Bingham and Robinson, and Mosheim, and Dr. Clarke, and the Doctrines of the Brethren Defended, and Quinter and Tertullian, and Conant, and Quinter and Tertullian and Bingham and Robert Milligan and Quinter and Purvis and Tertullian and O. A. Burgess and Tertullian, and the Campbell and Rice Debate, and Scott's Commentary, and Isaac Errett, and Quinter, and Campbell and Rice Debate, and Hopson, and Chrysostom, and Bingham and Cyril, and Pope Leo, and Austin, and Cathcart, and Robinson, and Bingham, and Chrysostom, and Scott's Commentary and Robinson, and Mosheim, and Bingham, and Bingham, and Chrysostom, and Campbell, and Bingham, and Justin Martyr, and Dr. Cave, and Theodoret, and Mosheim, and Bingham, and Cyprian, and Tertullian, and Bingham, and Polycarp, and Bingham, and Chrysostom and Origen, and McGarvey and Lard's Quarterly, and the Greek Grammar, and the Greek lexicon, and Liddell and Scott, and Donnegan, and Ben Wilson, and Wilkinson, and Pliny, and a few more which I did n't catch, some seventy to seventy-five different quotations, and thirty or thirty-five different writers whom he has appealed to. And yet he is not willing to take one of them as his witness all the way through; and is not willing to endorse one of them. I, on the other hand, have stood by this One Book, and this One Book has stood by me. And I have referred to no others except when I have borrowed two or three of my friend's books, to read from them against the position which he occupied, and to show that he is not willing to endorse them entirely. I have appealed to none other except this One, Grand and Glorious Volume. I believe that here the way of salvation is made so plain that wayfaring men, though fools, shall not err therein. It is the living word of the living God; and if we take it in its bearings and relations and allow it to be its own interpreter, it will teach us all things necessary to life, and to godliness. And if we will observe the delineations and lines of demarcation and

divisions which are found in it we will be able to read the Bible and understand it for ourselves, and will never need to appeal to those old writers, in order to substantiate the position we occupy.

I thank you, friends, for your attention.

ROBERT H. MILLER'S SIXTH REPLY.

Brethren Moderators and Christian Friends:—I arise before you for the last time in this discussion, to close this debate. I feel somewhat sad, but I am glad it is drawing to a close. The labors of it have been a little too much for my physical strength; but I feel like thanking God that during the labors, though they have been arduous, I have been feeling as well and as strong to-day as I have at any time since the discussion commenced.

In closing my part of this discussion, I wish to refer to some things which the Elder has said, and then recapitulate to a certain extent the arguments which you have heard on our side. He said with a good deal of emphasis, in the commencement of his last speech, that the great thing is "to fear God and keep his commandments," and I wish to repeat that it is a great thing to fear God and not change his commandments. *Keep them*, without change. And that is why I am here. If he had not changed the commandments, if he had left the commandments of God where they stood, when inspired men had written and obeyed them, I would not be here to-day. But it is because he has changed them,—I will say almost universally changed them from the precept and example of inspired men,—that I am here to oppose him. Hence when he says the great thing is to "fear God and keep his commandments," I can not help but think of keeping his commandments without changing them.

He said that some years ago he met a German Baptist, and in talking with him on this subject the German Baptist said that Christ ate his supper about twenty-four hours before the Jewish passover, and if he did eat that passover at all it was not the Jewish passover. I say so too, and that was proven here to-day. Do you not remember when this discussion commenced, and he began it, that he said, "I am going to prove to you that they are Judaizing teachers, and not Christians; I will show that they eat the Jewish passover"? Did you not hear him repeat that terrible threat yesterday? I came here with this map, as he calls it, to-day, and I

showed him it was utterly impossible for the Savior to eat the Jewish passover, because it was not killed until the going down of the sun at the close of the fourteenth day. *That* he never denied, but he still keeps on harping on the language the apostles used, that Christ did eat the passover. But did you notice he quit saying Jewish passover? He left that out. So we have gained that much on him; and the old brother he met years ago was right. If it was a passover, it was not the Jewish passover. Don't you know he said he was going to prove that we were Judaizers, and was going to slay us all by proving us Judaizing teachers? Did you not see how he surrendered all that this morning when I showed the supper was eaten by the Savior twenty-four hours before the passover? He did not know much about the map one way or the other, and would not say much about it, but thought if it was understood thoroughly it could be proven wrong; and he left it there. We refer to these things because we want you to remember them.

And we want you to notice another matter as we go along. Did you notice what he read in his last speech, from Mark 14: 25? "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." My friend said, "That is the communion." He takes that away. Why? Because he says the Savior there at that supper made use of that language in reference to the wine, that he would drink it new in his Father's kingdom, and would not drink of it any more until then. Now read Luke 22: 16. After he said unto them, "With desire I have desired to eat this passover with you," then he said, "For I say unto you, I will not any more *eat thereof*, until it be fulfilled in the kingdom of God." What right has my opponent to take out the wine and leave back that which the Savior speaks of as being fulfilled in the kingdom of God, and to tell me that if I take that supper I am a Judaizer? Not the least in the world. Did you notice when he went to the twentieth chapter of Acts to sustain his cause, I brought his own brother against him? I brought that witness to show that we must understand according to the fair rules of language that the bread which they came together to break was broken and eaten after midnight. And this, if you notice, is the only case on that point that he brought up to show that the communion was to be taken on the

Lord's Day; and his own brother comes up against him. And to get around it, he says I could not prove that they did not keep Jewish time. I did not have to prove it. It is his business to prove that they did keep Jewish time, or he has no evidence. The evidence against him on that point is so strong that he never attempted to prove it. Suppose they did not keep Jewish time; then they met Sunday evening and took the communion Monday morning, as his own evidence proved. They were Greeks, and if they kept Jewish time, it was in his place to prove it. I have debated a good deal, but I never met arguments in that shape before.

We will refer to his arguments. He named them as a man would horses or something of that kind. He did not tell what the argument was, but let you judge the merit of it by the name. He brings them up and gives them good names that will help them out. But, when he comes to read the Scripture, it sometimes is clear off on some other subject. He named one the Passover Argument. What is it? It is very hard to get it, but if it was written out we might get it. I suppose he means Christ is our pass-over, sacrificed for us. Where did he get the passover? Right there (pointing at the map), twenty-four hours after he ate the supper. He said that the bread and wine represent the passover argument. You have to get the bread and wine where we get the supper. Does his Passover Argument prove it was on Sunday? That is one proposition he has to prove. Does he prove it? No, sir. I do not see how the Passover Argument proves that it must be taken on the first day of the week, or any other point in his proposition. I do not see how the Passover Argument would prove that the bread and cup is a supper at all. I can not see how it proves it. I thought when he was reading that if he would just get up one argument and call it a spiritual argument, he would have something to build on, provided he could sustain that argument; because that would relieve him from proving literal obedience. It takes more evidence than he has brought to make the word *deipnon* mean a crumb of bread and a sip of wine.

The next was his Priesthood Argument. Where is the priesthood that you or I know anything about, that will prove that the bread and cup must be taken on the Lord's Day only? How will the Priesthood Argument prove that a mere wafer of bread and a

few drops of wine is a *deipnon*? What evidence has he brought to prove it? He goes back to the classics, and reads from Greenfield's Lexicon that *deipnon* meant a morning repast at one time and a dinner at another. But remember that it always meant a full meal. Greenfield tells us that in the Jewish time, when the Gospel was written, it was the principal meal of the Jews, taken in the evening. Why does he not dwell on that truth? Jewish time is the time when the *deipnon* was used by the apostles. How could the Priesthood Argument prove that the sip of wine and a crumb of bread was a classic or a Jewish *deipnon*? The very thing he was to prove is where he fails. I am examining his arguments fairly.

Then he mentioned the First Day Argument. Where did he get it? He brought up the fact that "the first day of the week they came together to break bread." He says that proves that it was a general custom. I brought up the fact that on the first day of the week they came to the sepulchre to anoint the body of Jesus, and I put that at him and wanted him to reconcile it with his assertion. He passed it by unnoticed. Did that not answer his *First Day Argument*, so far as proving his point is concerned?

There was one argument I did not get fully. It was the Delivery or Delivered Argument. I could not quite tell what that meant. Something was delivered, and it was called a Delivered Argument. What was delivered? God delivered his Word to the children of Israel by inspiration, and because God delivered his Word to the children of men by inspiration, therefore the bread and cup is the Lord's Supper! Now, isn't that logic? I can not see anything else in the Delivery Argument. Because God delivered his Word to the children of men, therefore the bread and cup of communion was to be taken on the Lord's Day, and he calls that his Delivered Argument. [Laughter.] Do not laugh. I want you to see. I want you to see how a man may fail when he comes to the strength or force of his argument,—may fail in everything except big assertions.

He goes on and says that because *deipnon* is a full meal, and because the bread and cup represent a full Savior, full in themselves, therefore the bread and cup is a full meal to the Christian. When he says that, has he not got over on the Quaker doctrine? Did he not get over on the Pedobaptist doctrine, to take it spirit-

ually? He has got on to almost every doctrine in order to get out of our way. What is the fact? He takes *deipnon*, which is the most full and expressive word in the Gospel or Greek classics for a meal, and which means a full meal, and he says it does not mean a full meal here. When the king made a feast to his lords and high captains, and bade them come and eat, *deipnon* meant a full meal. It means the supper of the great God. Where the fowls of the air are summoned to come and eat the flesh of the horses and of the men, and of the armies and the captains, that is called a *deipnon*. That word which means so much, so full, so complete a meal, he simmers down to a mere crumb of bread and a spoonful of wine. I say to him that Pedobaptists, with better reasoning, can take the word *baptizo* and bring it down to sprinkling; and they can do it upon the same principle that he can give this word *deipnon* a spiritual meaning, and say it means something else besides its primary and literal import. We can change it to just what we want if we make it spiritual. He must go to the Methodists,—no, I will take that back,—he has to go to the Pedobaptists' arguments to beat me in this. He can not do that, sir. [Laughter.] I do not want to make you laugh, I want to make you see.

I believe he had a Revelation Argument. Because God gave to the world a revelation, therefore the bread and cup must be taken on the Lord's Day only. Now, he has given us the name. He just named them over, as I said a man would his creatures, and I am judging them by their names. If he would tell me what they are, and give them to me in writing, I could judge about them better. But he just gives them a name, and that is about all I have by which to examine them.

There was his last argument. Was it not his Testimony Argument or his Witness Argument? Was not that the way he worded it? I could not help but be a little amused when he spoke of it. That is a curious name for an argument. I would like to know how you could have an argument without a witness to prove something. I think good names are well enough, but they do not always prove that everything they are applied to is good.

Now I have a few minutes to recapitulate or run over what I have said. While in the conclusion I have tried to repeat these arguments, with their names, and make the application of them, it seems to me that they look—I was going to say—ridiculous. But

that word will not do. I was trying to find one that would; but I can with difficulty keep my face straight while referring to them. We would like to go over our arguments, and see what our position is shown to be, and note the difference between him and me in this proposition. I have been all the time trying to show you that we, as a denomination, are nearer the Word of God than he is. I believe that is the cause of this discussion; that they have changed God's Word as established by inspired men. And the first change we would fasten upon him is, that he has changed from the precept and example of God's own Son. When the church was instituted, and ordinances established on the precepts and example of Christ, my friend starts right away from them at the very first step. While Christ instituted the bread and cup of the communion, and the Apostle Luke, who was sitting by him, said it was after supper, my friend turns around and says that *they* are the supper, saying to Luke, You are mistaken, sir; it is the supper itself. That is what he affirms. He gets away from Christ on the first point; and the second is as bad, because the Savior instituted the communion and gave it to the disciples Thursday. Was not that acceptable to God on Thursday evening? Was it not given by the Spirit of God? If it would do then, will it not do now? But the first step he makes he says that we are wrong; "You are wrong, Miller, if you follow the Savior and take it on Thursday evening." He makes this step away from the Son of God. I see he is always getting away from the Word of God. If he will go to these inspired men and follow them, we will stand by him. But when he leaves them we are against him with all the power we have, though it be feeble. We know there was not only the supper, but that it was in the night, as to time. We find that twice in the New Testament. The Lord Jesus, in one case, was assembled with his disciples at night, when the communion was instituted; and, in another case, which my opponent brought up, in Acts 20, we know that the disciples were together in the night. We know of two communions instituted by divine authority, led by men inspired of God, which were observed that way. We know it was in the night. Does he observe his communion that way? Has his church not changed, when they take the communion in the day-time and before dinner? When you can thus change the

Word of God to conform to the customs of the age, we can not follow you. We will not accept it.

After leaving these reasons, we go on with our second argument. We brought that up to show you, as we remarked before, and it has been repeated often, and he has admitted it, that *deipnon*, the word used here for supper, means, in the lexicons, the largest meal, both of the classic Greeks and of the Hebrews. And in the Gospel it means the largest meal. Now he is trying to prove that the bread and cup are the largest meal; and how does he attempt to do it? The only thing he has got that is anything like an argument was this spiritual position in reference to it, that is when he comes to take the bread and wine of the communion. He says we can take it and spiritualize it into a great feast; but the point I made against him—and I make it again—is, that he can not find a place in the Gospel where the bread and cup are called a feast. He can not find a place where they are called a *deipnon* or supper, and God does not want it called that. He wants it called what inspired men in ancient times called it,—the communion. But when we hear the inspired men talking about a love-feast, a *deipnon*, it is a full meal; and we know it was acceptable to God eighteen hundred years ago to have a full meal in the church in the apostles' day. We come before you to-day contending for a full meal in our church. We call it a love-feast. We give it that name by divine authority. We call it a supper, and give it that spiritual name and take that feast in the evening, and the communion after supper, as the Lord did. We know we are upon apostolic ground. We know we stand in the footsteps of these holy men, calling it the communion.

Our fourth argument is founded on the fact that the Savior's example gives the communion in the evening, and after supper. We refer to this before we are done.

Our fifth argument is drawn from the communion taken on Thursday. My friend holds the communion only on the first day of the week. This argument is, that he settles down and limits it to the first day of the week. Now we have no objection to having it on the first day of the week. We have no objection to observing it then, but we want the word "only" taken out; for the Lord's example, the Lord's precept set before us, will not admit such a construction. And after he has been here a day and a half he has

not found a single place in the Gospel where it is clear that they took the communion in the day-time or on Sunday. It would not be reasonable that they should. All the evidence is against him. Take it where the Jewish passover was instituted, the Lord's passover, and we see that the first time they took it it was in the night. Christ is now our passover. Look at the passover of the Old Testament, and we find it was in the night. And when the Savior instituted the communion, it was in the night. If the communion is to represent the passover in any sense, if it was to represent it in a divine sense, it must be in harmony with it, according to the precepts in God's Word.

Our sixth argument is drawn from the fact that the apostles received the communion at a table, when the Savior instituted it. We made this argument against my opponent's position, on which we want to explain a little, because we have here one of the plainest illustrations of the difference between his church and ours. We take the Lord's table to mean something; we do not take it to be a mere nothing, or a thing given into our hands to change as we please. We say the Lord had a table. The Lord's Supper was instituted at Jerusalem, and given by the example of the Son of God, as plain as my hand, that all who partook of it sat at the table. My opponent said that when the Lord Jesus gave the bread and the cup he passed it around the table. But the supper was not passed around the table. They came in and sat down together, and they were together at a table. Then when Jesus gave it he passed it around the table, and it was after supper and in the night. And when my opponent does away with a table of that kind, and uses a different table, he stands on the same ground he has stood on in all this discussion. It is the ground that he has a right to change God's command, to change the precept and example of inspired men, and the words of the Holy Spirit, and substitute something that is a little nearer to that which is popular. We have been charging it upon him that he follows the Roman Church in all these changes. I know it is a little hard to say that. But I went back and proved it. If I have misrepresented him in a single thing, I want to take it back. I will do it, not only now, but at any time in the future. In all these things, where he has changed the example of the inspired men, he has followed Rome. He has not followed the Greek and some Protestant churches.

But, thank God, some of them to-day are standing by the institutions of the Lord almost precisely as they were given eighteen hundred years ago.

Our seventh argument is drawn from Paul's language to the Corinthians. That I referred to a while ago.

Our eighth argument is drawn from the apostle's language in First Corinthians 10: 16. The point there is certainly one that comes directly upon the issue. There the apostle says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" There we have the inspired apostle speaking by the Holy Spirit, and calling the bread and cup the communion of the body and blood of Christ. If Paul had said, The bread which we break, is it not the *supper* of the body of Christ? then there might be something in his position. But Paul says it is the communion. When my opponent says it was the supper, I tell him, No; and I am here against him in this discussion because I am determined to follow the teaching of the apostle. I want the name which has divine authority; I want a name which stands on high authority, and that name which the apostle gives it I have tried to maintain in this discussion. And this is hard against him when Paul says it is the communion of the body and blood of Christ. Yet my opponent comes up and says, No, it is not the communion; it is the supper of the body and blood of Christ. I say he has no ground at all to stand on. This Scripture is enough, of itself, to overturn everything he has said on that point, and it proves that he is wrong.

My time is about out, and I am giving out in strength, and I will conclude the discussion, expressing our sincere thanks to you.

ELDER SOMMER.—Before you sit down, correct what I said about that German Baptist with whom I was discussing. His statement was—I think I repeated it thus—that if Christ did eat the Jewish passover he ate it twenty-four hours before. Not that he said it was the Jewish passover.

ROBERT H. MILLER.—That is right. Then it could not be the Jewish passover at any other time than that. Don't you see where it puts him? If Christ ate this passover at any time before the legal time of killing it, it could not be the Jewish passover.

MODERATOR SPERLOCK.—My friends, we have been together the last eight days discussing differences of opinion between these two brethren, and I hope and trust it may be profitable to us all. I hope that we will give it our attention, and that we will look into God's Word and find therefrom just what our relations are to God, and what our duties are; and that we will not only be listeners, but we will be doers of the same. I have been impressed since I have been sitting here in these days that are past, how eager people are to hear, but how reluctant they are to act and do their duty. I must thank this people, before taking my seat, for the good behavior that has been shown on your part, and the kindness and hospitality of this neighborhood in taking care of those who have attended this debate. And I also will address myself to the brethren who have been engaged in this discussion. I would thank them for the courtesy they have shown each other, and the Christian spirit which has governed them during this discussion.

ELDER SOMMER.—I wish to say to the audience that I likewise rejoice at the conclusion of a discussion, and I must say that I appreciate the statement of the Moderator who just took his seat, with reference to what he termed courtesy. I have not interrupted my respondent once in his speeches, and I can scarcely say that he has interrupted me. It is very common in debates for disputants to interrupt each other while speaking. We had nothing of that sort. I am glad that Elder Miller's health has held out, which must be a source of congratulation; and it has held out better than I thought it would when I learned what his age was. It is gratifying to me to come to the conclusion of what was finally decided upon, namely, that we should have an eight-day discussion. I have been much gratified throughout with the attendance, and with the attention, with the exception of a few days falling off. And there is one thought only which annoyed me, and that was that I left home without intending to remain away as long as I have. Otherwise the discussion has been a very pleasant one. And while never before last Tuesday week have I met Elder Miller, I am glad to have become acquainted with him, and that we have had this courteous interview, as we may call it; and I hope to meet him at some bright day in the future of life. If not, I trust

when he and I have finished our work we shall meet where there will be no more debates, even though they are pleasant like this one.

ROBERT H. MILLER.—I was going to speak to the congregation when the Elder stopped me by putting a question, and I did not get the opportunity to say what I wanted to, so I will say it now. When I bid you farewell, it is with some regret, because your attention has been so continuous and earnest. Your conduct has been so commendable that I feel that all those who have been interested in this discussion will be thankful to you for your attention. I feel that God's blessing has rested upon me especially in keeping up my health and strength. I had only preached about three times in three months when I left home, on account of illness; but I had been trying to doctor myself up for this occasion. Since I have come to your beautiful country, I could not help but be thankful for the beautiful weather with which we have been blessed. And I have enjoyed good health all the time, except a little affliction in my throat; and I am feeling better than when I came. Now our discussion is over. I want you to go home from here thankfully. I would say to my brethren and sisters that it is done. I have done my part the best I could. I have no reflection to cast upon anybody for the way this discussion came up or anything which has surrounded it. I came here with the desire of doing what I could to present what I believe to be the truth; and it is done. Brethren and sisters, when I come to bid you farewell to-day, I can say that our labors have been earnest, honest and arduous in this discussion. I leave it without any ill feeling toward those who differ from me, or to those with whom this discussion originated. I cast no blame on any one for anything. Let all ill feeling be in the past. But treasure up every truth which you can gather in your mind. And I will tell you the great strength of the cause of Christianity is in your hands. Live faithfully. I have tried to set before you our doctrine the best I could, and when I have done it, now our appeal to you is done. Carry out in your lives the principles which we try to set before the world. If you do not, our discussion and argument and teaching will all be in vain. But if you are faithful to that word which we have tried to explain to you, the cause of God will prosper in your hands.

The responsibility rests upon you. Do not let the discussion affect your neighborship or anything of that kind. Do not say much about it. Let other people decide. They will do that, no matter what you do. They will do it, no matter what you say. May God's blessing rest on you, your neighbors and friends, and those with whom I have been discussing! I have tried not to use hard words. But my duty has been to make my arguments the strongest I could, and to make them burn in your minds and hearts. But if I have said anything to wound any of your feelings, I hope you will pardon me. Let us separate as friends.

D. L. MILLER.—I arise on behalf of those who have stayed and listened to this discussion with me, on behalf of this large congregation, to make a motion that we give to our Moderator, who has presided so impartially, a vote of thanks. If I hear a second to that motion, I would like to put that question. (Motion seconded.) Brother Mohler, will you please put the motion?

S. S. MOHLER.—You have heard the motion. All favoring that motion will signify by rising to their feet. (The motion was carried unanimously.)

THE MODERATOR.—I thank you, my friends, for the kindness shown me upon this occasion.

The Meeting then adjourned.

BT Miller, Robert H
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1. Kingdom of God. 2. Baptism. 3. Foot
washing (Rite) 4. Kissing (in religion, folk-
lore, etc. 5. Lord's supper. I. Sommer,
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